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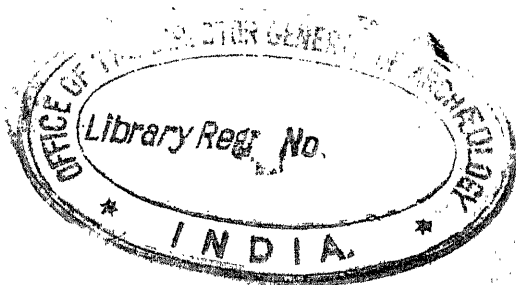
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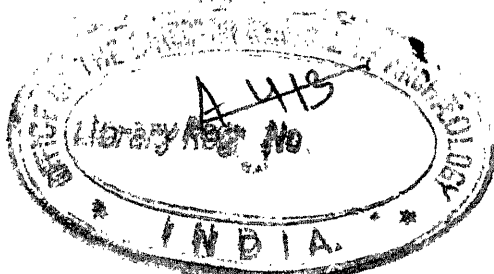
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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

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Right Livelihood.

(With Acknowledgments to the "*Buddhist Review*.")

To the vast majority of householders the world over, of any religion or of none, the prosaic business of earning a livelihood is perforce the most prominent business of their lives. Other pursuits they may have, but these take only second place; they are to be attended to only in what time there may be to spare from this the main pursuit. It might indeed quite plausibly be maintained that men's material achievements are all due to nothing else but the pressure put upon them by this all-important task in a world where food, clothing, and shelter do not fall ready made into the hands from the skies. Day by day man has to go forth to field and forest and mine; to workshop and office; or out upon river and sea for the one purpose of finding there, directly or indirectly, what will meet the material necessities of self and wife and children, and in this search has made nearly all the progress he has in the conquest of the world of matter and force about him.

In the legitimate occupation of earning a livelihood thus thrust upon him by mere fact of his existence in the world how shall the householder know in what way to direct this activity of his aright? As a man living the ordinary life of the world, he cannot but hold himself to the "*shalt and shalt not* of lower morality," as a certain Sutta calls it. He still is subject to the prescriptions of that morality;

must still conform his conduct to its requirements. What then are the requirements of that morality in this domain? What are the injunctions of the Buddha as to the ways in which a follower of His may rightly earn his livelihood?

As we might expect, the Buddha's injunctions to His followers as to what are right ways of earning a livelihood can be summed up in this one prescription that they should earn their living only in such ways as do not involve the hurt or death of any living being, without distinction made between human and non-human beings.

This prescription contains the entire essence and spirit of Buddhist Right Livelihood. But going more into detail, it is forbidden the follower of the Buddha to earn his living by the trade of putting an end to his fellowman in the systematic killing that is called war: he is forbidden to follow the profession of a soldier. Such prohibition naturally follows from the first Precept of Right Action, which is an injunction against every form of taking life, without exception. With regard to this First Precept of Right Conduct there is no possibility of shuffling or evasion,—at least as it is set forth by the Buddha. By no art or subterfuge is it possible to get the countenance of the Buddha's word for the act of maiming and slaughtering human beings. The fact that in war a man kills at other men's orders and not for the gratification of any personal grudge or hate does not affect the Buddha's Prohibition in the least. Killing in His eyes remains killing and nothing else, no matter how or under what circumstances it is done. The soldier's profession, stripped of all the dazzling trappings where-with men are wont to drape it, is one of hurting and of killing, and so, utterly and entirely condemnable beyond appeal in the Teaching of the Enlightened One. And though Buddhists may be—and at times, indeed, have been—so far forgetful of their Teacher's injunctions in this regard as to take up arms for the slaughter of fellowmen, they could not be and they never have been so deficient in all sense of fitness and decency as to seek to invoke the approval of that Teacher for their wrongful deed.

By the rule of Right Livelihood it is also forbidden the follower of the Buddha to earn his living by the manufacture and sale of lethal weapons, or by anything that has to do with their manufacture and sale. By dealing in implements of hurt and death, even though he himself may not use them, a man becomes an

accessory in the deeds of those who do, and incurs a due share of responsibility for the evil consequences that follow upon such deeds. To be sure, such responsibility is not so great as in the case of the man who actually does the deed of killing; but the maker of implements expressly designed for the taking of life, the dealer in swords and bayonets, bombshells and rifles, cannot be absolved of his share in the evil results that follow upon the uses to which such things are put. The same holds good of the maker and dealer in poisons. These—especially in the East—are an oft-used means of compassing the death of living beings where the intending murderer, for whatever reason, shuns the open method of bullet or dagger. Whoever, by providing such means of procuring the death of living beings, makes possible their death by these means, to that extent is participator in the death-bringing deed. Hence, under the injunction to follow only right means of earning a living, the making of or dealing in poisons is forbidden the follower of the Buddha.

The rule of Right Livelihood also forbids the Buddhist to take any part in trafficking in the flesh of slaughtered animals. No Buddhist can be a slaughterer in a slaughter-house or keep any kind of establishment for the sale of portions of the carcasses of slaughtered animals. Neither may he be a hunter, with death-dealing weapon, or snare or gin or pit, compassing the death of the creatures of the world. Here, again, killing remains precisely killing, the nature of the creature killed making no difference whatever to the force of the injunction against it. Such a manner of making a living is only for those who have never heard, or, hearing give no heed, to the Buddha's teaching of mercy and loving kindness towards all that lives; it is not for those who have heard and fain would heed that Teaching. And these who supply the various means by which living creatures of the brute creation are brought to their death are sharers in the guilt of that death. The making of springes, snares, sporting guns, designed for the capture or death of wild things, is classed as a wrong way of earning a livelihood, and so forbidden the man who would wish to follow the Way of the Lord of Compassion.

Equally the true Buddhist may not make his living by the capture or sale of the denizens of the watery element. These creatures have the same right to live as the creatures of forest and field; and the craft of the fisherman is, therefore, equally prohibited with the hunter's, as a wrong and not a right way of earning a livelihood.

It follows that it is also a wrong way of making a living to do so by supplying or having anything to do with supplying the fisherman with the nets or hooks or traps he requires in the pursuit of his death-dealing operations. To provide or help to provide him with these is to be by so much a partaker in the forbidden work in which they are employed, and by the rule of Right Livelihood is condemned along with that work.

By the rule of Right Livelihood it is also forbidden to earn one's living by the capture or imprisonment of bird or beast or any living thing at all. To the wild, free creatures of air and earth, liberty is well-nigh the same thing as life. To deprive them of their precious freedom is to subject them to a pain and suffering which is not the less but rather the more for the fact that it is spun out through many long and weary years. The cage lark vainly beating its little brown breast against the wires of its narrow prison; the restless lion wretchedly pacing back and forth behind the iron bars that stand between him and sweet liberty; these and many another doleful prisoner like them are a perpetual, clamant accusation against those who have brought them to and keep them in, their living tomb. These creatures, too, as well as man, have the right to a happy and unfettered existence. No true follower of the Teacher of Compassion can support his own life at the cost of the misery involved in depriving wild things, even the least of them, of the thing in life that is sweetest to them; he can have nothing to do with traffic in imprisoned bird or beast.

Still less may the follower of the Buddha earn his living by any form of trading or trafficking in human beings, whether male or female. He may not deal in male slaves, depriving human beings of the free control of their own persons, or disposing of their labour for his own private profit and advantage without regard to their will or desire. Such a wrong against human beings is only second to that of taking their life. Neither may a Buddhist be a dealer in female slaves or engage in any of the kinds of traffic that usually accompany such dealing or follow in its train. He may not be a procurer or brothel-keeper, or assist in any degree such pursuits.

The rule of Right Livelihood which requires the householder to earn his living only in ways that involve no hurt to other dwellers in the house of life also forbids him to engage in the manufacture or sale or in any business even remotely connected with the manufacture or sale of intoxicating liquors.

The one most characteristic thing about man is his mind. It is the possession of this power, this faculty, that makes man to be man and gives him his preeminence over other beings which do not possess it in such superlative degree. Whatever hurts man in his mind, hurts him in that which is most intimately himself. But this is precisely what intoxicating liquor does, and does so effectively that while under its influence a man for the time being is a man no longer, but something from which the manly quality of right reason has been expelled and only a very inferior kind of brute left in its place. To earn one's living as an agent, however remote and indirect, in providing men with the means whereby they can work themselves such woeful harm as this is to earn one's living in a way that is indisputably wrong.

What has been said about intoxicating liquors applies with equal force to narcotic and stimulating drugs—to any and every drug that interferes with or falsifies the normal action of the brain or nervous system. Under this heading come opium, hashish, cocaine, and all drugs of like or allied nature. These ultimately are no less harmful in their action on the machinery of the mind than are intoxicating liquors. Hence every kind of trafficking in them also is strictly forbidden the man who would wish to earn his living only in ways that are right.

To sum up all in one phrase: it is required of the Buddhist householder that he shall earn his living only in such way as will entail no evil—that is to say, no pain-producing consequences either in the immediate or the remote future—to any one, to himself, or to others. He is to earn his living only by work that does nothing to promote or increase in himself or in others such “unskilful” actions as killing, stealing, lustful violence or inducement, or indulgence in intoxicating, or stupefying drinks or drugs. Whosoever while engaging in the necessary and legitimate business of earning his livelihood in the every-day-work of the world, carefully avoids doing anything that could in any way make for such “unskilful” actions—such an one is fulfilling the injunctions of that member of the Noble Eightfold Path which is called Right Livelihood.

It hardly needs to be pointed out that wherever men in any large numbers follow such rules of life as are here laid down under the name of Right Livelihood, there will arise among them a form of community or a state differing very materially from most communities and states in existence to-day, at least in Western countries. The difference, indeed,

is likely to be so great as actually to necessitate the disappearance of much that seems to us essential to the very existence of a state, and the arising in its place of modes of life and manners constituting in their entirety the coming into being of a state of another order altogether.

All our modern European states, or nearly all of them, exist to-day in a condition of watchful, apprehensive jealousy one of the other, where their attitude is, indeed, one of direct even if unexpressed antagonism. And even when any state for the moment happens to look upon some one of its sister states as more or less its friend, it yet does so with a keen eye always to the possibility of that state one day becoming its enemy, and does not fail in secret to take measures accordingly. Nearly all states the world over, in fact, reproduce and perpetuate to-day a state of affairs which in the old, unhappy, far-off times was the universally prevailing one between individuals. Just as in those days every man's hand was against his fellow-man's, each being perpetually on the alert to take from that fellow-man something belonging to him, killing him, if necessary as part of the undertaking, and complimentary-wise, being always on the watch to prevent that fellow-man from taking something that belonged to himself, again prepared to take that fellow-man's life in the work of prevention, and it never entered into any one's head to imagine that any other way of living was possible or even to be desired so to-day those collections of human beings called Nations continually watch one another for the opportunity to steal from each other or to prevent the others from stealing from them. And in order to do this most effectually they keep in constant readiness large numbers of the strongest and most virile members of their several communities specially trained and equipped for this task. They provide these men with death-dealing weapons of the most destructive kind, and educate them to make the most effective use of the same. Moreover, none of these communities—as a community—will admit the possibility of any other state of affairs prevailing—“while men are men”—as some of their individual spokesmen declare. Now, it is obvious that if in any of these states, the particular members who have been selected to form the force whereby the theft of the property of other nations is meant to be effected, were all with one accord to refuse to perform any such service as being a wrong and not a right way of earning a livelihood, and were to persist in such refusal even under the extremest penalties, it would entail most important consequences to the state to which they belonged. Such a state, for instance, would not only no longer be in a position to rob

other states of their possessions, but—a much more serious consequence—would no longer be able to defend itself from being robbed of its own possessions by any neighbouring state bent upon such robbery and possessed of the force necessary to carry it out. If however, all states were in a similar predicament, if no state any-where within its borders could find those willing to engage in the work—if one can call it work—of plundering other peoples or protecting these who did the actual plundering but contrariwise, found all its citizens actually opposed to such a breach of Right Action on the part of the collective body to which they belonged, what would happen? At that moment a new era would begin for all peoples and states; an era for peoples and states as superior in its advantages to all alike over the era of international suspicion and hatred that has hitherto darkened the history of the world, as our present era of ordered and regulated conduct between the various individuals within the bounds of any community or state is superior to the bad old days of individual lawlessness when every man took who had the power to take, and those only kept who could. And this step forward in the history of mankind, this happy change from savagery to civilisation in the attitude of nations toward one another. would take place, would be bound to take place through the simple acceptance on the part of all men of that element of Buddhist Right Livelihood which means refusal to earn one's livelihood by the trade of killing one's fellow-man of another nation under the guise of "soldier."

In some quarters the fear is frequently expressed that this change may not be as entirely beneficent as on the surface it would appear to be. It is asked: Will not such a change as this bring about the certain degeneration of the peoples among whom it takes place? Will not the disappearance of the soldier, the man who takes his life in his hand for the sake of his fatherland, import the eventual loss of a nation's vigour and valour, and its ultimate lapse into weakness and effeminacy and consequent effacement from the ranks of the leaders of mankind?

The mere fact that such a question should be possible among serious men is only one more melancholy evidence of the extent to which Old Habit has power to blind otherwise intelligent men's eyes to Simple Reason and Common-sense. It is supposed that men, after all these millenniums of evolution, are still such creatures that the work which can most fitly show forth their characteristic qualities and provide them with the most favourable opportunity of development is the work of destruction and death. The contention would seem to be that even at this late day, the nature of civilised man is still so akin to that of the

wolf and the tiger that he can only develop his powers and maintain them in fullest efficiency by activities of a wolfish kind. But it is scarcely possible to take seriously such a contention, seriously as some of its advocates set it forth. The powers and qualities of man are far otherwise than those of beasts of prey, and to be developed in far other ways than the ways of slaughter and rapine.

Even though men did abandon for ever the business of killing their fellow-men in war, they need not therefore lose all manly virtue, all power to face disaster and death with courage and fortitude. Whatever noble qualities formerly may have found expression and outlet in the profitless work of *taking* life, might much more sensibly and rationally be exercised in the work of *saving* it. "We admire the soldier," one has said, "not because he goes out to kill, but because he goes out to be killed." It is true : but would he not be at least equally as worthy of our admiration did he go out to die in saving life instead of in destroying it ? Is not that man more and not less deserving of our praise and plaudits who faces death in the attempt to rescue endangered lives in burning building or on sinking ship than he who confronts the prospect of wounds and death in the ghastly, insane work of trying to inflict wounds and death on fellow human beings ? Every particle of the bravery and heroism that has hitherto found its field of exercise on fields of battle and slaughter in senseless strife with *man* would find all as ample a field for its exercise and development, and one immeasurably saner and nobler in a war with the *enemies of man*, fire, flood, disease, and other kindred perils.

If there is any danger that through the abandonment of the soldier's occupation, the youth of a nation hitherto trained in that form of discipline may lose their virility and manliness there is nothing to prevent their being drafted into Fire Brigades, Lifeboat Crews, and Mine Life-rescue Corps, under the same rules and regulations as now attach to military service. In these life-saving services they would find perfectly ample opportunity for the display and further cultivation of whatever manly quality they may possess, and find it, moreover, in a work far more befitting their status as human beings than any life-taking employment. Such is one way at least in which a nation's youth might be trained in disciplined self-sacrifice and manly virtue without having to resort to the more than questionable training of the man-killing trade. Such would be the way that at once would commend itself as the only rational way in a country where the Buddha's teaching as to Right Livelihood was unquestionably heeded and acted upon. In such a

country the life *saving* corps on land or sea, or in the bowels of the earth, quite simply and naturally would take the place of our present life-*taking* corps, and provide the youth of the community with a training and discipline no whit less sound and valuable than that afforded by the latter, and one beyond all comparison more worthy of men possessed of brains to think and hearts to feel. And so war and all the waste and wickedness of it might be banished for ever without the least cause for regret at its final disappearance from the scene of human life.

But not less potent to bring to an end the anomaly and anachronism of war than the refusal of all men to engage in killing on any pretext would be their absolute refusal to have anything to do with the manufacture or sale of arms or any of the various paraphernalia of war; for obviously men could not take one another's lives in any wholesale fashion did they not possess the machinery necessary to that insane work. Again, the acceptance in practice of this particular rule of Right Livelihood by large numbers of men in any Western country to-day would necessarily involve a considerable change in the internal economy of that country, which during the period of fresh adjustment might entail some distress on some sections of its populace. But it can safely be said that it would be a change which would ultimately be all for the better and never once for the worse.

Owing to the present prevailing belief that it is necessary for a nation always to be prepared to hurt and kill the men of another nationality than one's own, a serious proportion of the earnings of the people of each country is taken from them in order to pay for the preparations required for this work of hurting and killing. The money so taken is poured, as it were, into a closed channel, and goes no further to carry on the fertilising work which, as the material blood of community life, it is the function of money to perform as it circulates through the body politic. The sums spent on armaments and implements of warfare bring no profitable return what-ever to the community that expends them, but so spent are thereby deprived of all further utility, buried as they are in huge steel structures whose only purpose is to serve as instruments of destruction, and only likely end, to sink all their costly bulk some day out of sight for ever in fathoms of salt water.

And there is no real ground for fearing any permanently untoward result were all this vast profitless expenditure brought to an immediate end everywhere throughout these European countries, that at present are spending their substance in this entirely profitless manner. To be sure, those at present employed in the production of all the various

engines and implements of war, by such a change would find themselves thrown out of lucrative employment until such times as they could find other equally remunerative work. But sums saved by ceasing to manufacture war materials would not vanish into nothing : they would only become available for other and infinitely more profitable uses, and in the new channels of expenditure would again provide work and wages for those temporarily deprived of the opportunity of such by the change. The huge millions now expended on preparations for war and allied objects, might be expended in dozens of ways all of them more profitable and beneficial to the commonwealth than the present use made of them.

Nothing, for instance, so well indicates the stage of progress at which a community has arrived than the state of its communications, of its roads of earth and of steel—its highways and its railways. The difference between a civilised and an uncivilised community is very largely just the difference between cheap, easy, and abundant means of communication, and dear, difficult, and scanty means to that end. Here in the improvement of its roads, the money now wasted on warships by many a nation could be spent in a way that, instead of being a dead loss of wealth to the community, would call into existence what would speedily prove a source of new wealth to it. Two million pounds spent on roads, whether of earth or of steel, would give employment to idle hands equally as well as two million pounds spent on a warship, and the thing thus created, unlike the other, would remain in existence as a work of permanent utility to the community as a whole.

Another reliable measure of a community's progress is to be found in the level of knowledge attained by the average of its members. This is a matter that could be attended to and considerably improved by almost any nation in Europe at the present day without the addition of a single penny to the expenditure of its public money. It would only need that the money annually spent on armaments should be spent instead in the building of new schools and in providing improved means of instruction for the mass of the people. In training the brains of its younger members to greater efficiency and their hands to greater skill, the community in no great length of time would bring about such an increase in its general well-being as could never possibly be reached by its being able to say that this year it owned so many more engines of destruction than it did last year.

But there are scarcely any limits to the number of ways in which a community could spend its wealth more sensibly, rationally, and profitably than on the means of doing hurt to a fellow community. The

adoption of any such improved methods of using its wealth, far from connoting the decay of state life, would rather import its strengthening and consolidation, for nothing binds men more closely together in a corporate body than the enjoyment of a common weal secured and maintained by the common exertions of all. No state can rightly claim to be civilised in any true sense of the word which year after year goes on expending a large proportion of its members' time and means in channels that bring it no gain whatever, upon machinery purely of destruction, not of construction. A state more truly civilised than any at present existing would come into being the moment all its members adopted that constituent of Buddhist Right Livelihood which is abstention from all participation either in the use or in the production of implements for the destruction of human life.

And that other rule of Right Livelihood which forbids to the follower of the Buddha all traffic in intoxicants, were it adhered to by all the members of any modern Western community, would work an equally extensive and beneficent change in such a community, imparting to it at once a salutary and powerful impulse in the direction of health and prosperity. Were all the citizens of any modern state rigorously to withhold from having any-thing to do with the manufacture or sale of intoxicating drinks, what a welcome revolution would be produced in that state by the observance of this one alone of the rules of Buddhist Right Livelihood !

Every year, in every country of the West, thousands of unhappy wretches commit offences of every kind against the common weal, offences they would never have thought of committing but for the enemy that stole away their brains and bereft them of all power of right reason. To arrest these victims of the demoralising power of alcohol every year large sums are paid in wages to hosts of policemen. To appraise the criminal's guilt rightly and award the punishment due other large sums have to be paid in salaries to numbers of magistrates and judges. More money still has to be diverted to the payment of the warders and gaolers who keep watch over the imprisoned victim of alcohol which he expiates his offence. And more again is required for the erection of new buildings in which to confine the ever-increasing army of misdemeanants. All this utterly unremunerative expenditure would be saved in a community whose members universally refused to earn their living in any way that had to do with the manufacture or sale of alcohol. For while

it is true that if men desperately want alcoholic drinks they will take measures to get them one way or another, it is also true that where the opportunities to get such drinks are few and fraught with difficulties there is always considerably less consumption of the same, and consequently less of the untoward results that always follow upon such consumption.

It is well known that hospitals, asylums, and homes for the care of all sorts of hereditary inefficient and incapables are largely filled with the degenerate descendants of the man who has poisoned his system with alcohol. The host of paralytics, epileptics, and the insane that at present has to be cared for by every community in the West in a very few generations would be considerably reduced if not altogether eliminated in any community where alcoholic liquor was unobtainable, or if obtainable, only under very severe restrictions: and the sums now spent on the upkeep of that sad army—another absolutely profitless expenditure by the community—would be set free for other and more profitable uses. Moreover, the poor drunkard himself, from being the burden he now is upon the community so unfortunate as to own him for one of its members, would have the opportunity of becoming instead a valued and valuable contributor to its material well-being. The amount of ability, talent, and even—it can scarcely be doubted—genius to-day drowned in the wine-cup and the brandy-glass, and so lost to every community where indulgence in alcohol is prevalent, is incalculable, and not any the less serious because we have no available means at our disposal for gauging its exact amount. One thing we do know, and that is, that it is precisely upon the finest and most delicately adjusted brains that alcohol produces its most damaging effects, and that in only too many instances it is just that type of brain which feels most the seduction of the opportunity of stimulus and exhilaration which alcohol affords. And all this human excellence and what it might do for the well-being of the commonwealth would be saved and made profitable as soon as the commonwealth made up its mind as a whole to banish intoxicants completely from its midst.

Right Livelihood is thus seen to make fitting conclusion to the trio of the members of the Noble Eightfold Path which applies more especially to the householder and his conduct in life. It rounds off and makes complete the set of injunctions, following which faithfully the man of the home will be living the sane, the wholesome, the right life profitable to himself and to all with whom he has to do, profitable to the

family dependent upon him and profitable to the State that is fortunate enough to number him among its citizens. Wherever in speech men are truthful and kindly and courteous, in action refrain from killing, from thieving, from lustful lawlessness, and from the partaking of intoxicating liquors or stupefying drugs and crown this practice of Right Behaviour by observing the rules of Right Livelihood, by refusing to earn their living in any way that could conceivably work harm to any being, then individual, family, and State alike, will find themselves established upon that best and surest of foundations, the foundation of peace and justice for all that lives, the foundation of a truly civilised life, a genuine civilisation.

SĪLĀCĀRA (*Bhikkhu*).

Kumā's Son.

O goodly are the things our ears now hear!
 O goodly is the life we here may lead!
 O good it is always to lack a house!
 Now questioning on things of high import,
 Now showing all due thanks and reverence:
 Such is the calling of the true recluse,
 Of him who owneth naught of anything.

Psalms of the Brethren.—Translated by Mrs. Rhys Davids.

The “Dhammapada” and its Commentary.

Translated from the Original Pali with Critical Notes

By The Rev. Suriyagoda Sumangala,

TRANSLATOR’S PREFACE.

The *Dhammapada*, the Word of Truth or Path that leads to Truth forms part of one of the fifteen books constituting the *Khuddakanikāya*, the last canonical work of the *Sutta-pitaka*, and the *Dhammapadatthakathā* is a Commentary on the *Dhammapada*.

In regard to the authorship of the *Dhammapadatthakathā*, there can be very little doubt that it was written by the great Commentator Buddhaghosa himself. Not a few scholars however are of opinion that the work is “modern” and state that the author was a later Buddhaghosa who obtained his materials from the Sinhalese classical work *Ratanavaliya* [written by the Maha Thera Dhammasena], which contains many passages not found in the Pali Commentary. While it is certainly true that the style of its language justifies to some extent the assumption of its “modernity,” there is evidence in the *Dhammapadatthakathā* itself sufficient to help resolve all doubts on the point. The following passage occurs at the end of the Commentary;

*Vipulavisuddhibuddhikina Buddhaghoso ti garuhi
Gahitanamañtheyyena katayan Dhammapadassa atthavannana.
“This Commentary to the Dhammapada was written by
Buddhaghosa of eminent and lustrous knowledge.”*

The Buddhaghosa “of eminent and lustrous knowledge” was the great scholar who visited the Island during the reign of King Maha Nāma [A.B. 951-973, A.C. 463-490] under whose patronage the Commentaries to the *Tipitaka* were written. The *Pujavaliya*, which also throws some light on the point, says that he [Buddhaghosa] wrote these Commentaries at the request of His Majesty the King Srinivasa and his Minister Mahanigama. That King Mahanama was known by two other names as well, viz, Sirinivasa and Sirikudda, is made clear by the following stanzas occurring at the conclusion of the *Samantapasadika* and *Dhammapadatthakatha* respectively;

*Palayaantassa Sakalan Lankādīpan nirabbudan
Ranno Sirinivāsassa Siripāladasassino
Samāvisatīme kheme jayasanvacchare ayan
Araddha ekavisamhi sampatti parinittihitta (Samantapasadika)*

"This Commentary, having been begun in the 20th year of the king Sirinivāsa's reign, who was ruling the whole Island of Lanka undisputedly, and completed in the 21st year of his reign, etc."

(b) *Vihāre adhirājena karitamhi katannuna*
Pasāde Sirikuddassa ranno viharatā mayā (Dhammapadatthakatha)
 = (Written) by me living in king Sirikudda's
 Palace at the monastery built by the grateful king.

The *Samantapasādika* further tells us that, during the completion of that work, the Elder Buddhaghosa lived in the Ganthakāra Parivena built by the great Minister Mahanigama, and on other occasions in the Palace built by the King himself, these "palatial buildings" forming part of the Mahavihara Monastery within the limits of which Buddhaghosa confined his residence at Anuradhapura.

The *Dhammapadatthakathā* is to-day used by Sinhalese students in all the *Parivenas* of the Island as a standard work for the study of Pali literature. A *Getapada Vivarana*, or Vocabulary giving explanatory notes on the difficult words in the text, is now in print. The author of this work (*Getapada*) was King Abhā Salamevan Kassapa V. of Ceylon A.B. 1463-1473, A.C. 919-929, son of Sangha the twice crowned (*devisava*) queen.*

THE AUTHOR'S PREFACE.

The Exalted One,—whose mind is moved by the influence (feeling) of universal compassionateness,—being all skilful in discriminating between [that which is] good and evil, having attained the zenith of Sublime Truth, preached on various occasions a *Dhammapada* which increases the joy and delight of gods and men. To this *Dhammapada* there is in the Island called Tambapanni an erudite Commentary, which, preserved in the language of the Island by continuous scholarship, proveth not of use to persons in general. Well will it be if it promote the welfare of others besides the most learned.)

At the wish and invitation of the Elder Kumara Kassapa, whose views are sapient, who is highly cultured, tranquil of character, and desirous of the perpetuation of the Sublime Doctrine,

After having worshipped the feet of the Blessed Enlightened One,—by whom the light of sublime doctrine was lit in a world shrouded

* I avail myself of this opportunity to express my best thanks to my friend and pupil in Pali, Mr. John M. Senaveratne, whose co-operation in the present translation has been invaluable—*Translator*.

by the dense darkness of illusion, who foresees the end of the world and is endowed with miraculous powers,—after having adored His Sublime Truth and making obeisance to His order,

Discarding that (difficult) language and [everything savouring of] the extreme, clothing it (the Commentary) in the garb of the Pali language, and explaining only the words of the stanzas which are not fully explained,

I shall recite it in other phraseology, embodying therein meanings and explanations, so that it may kindle joy and delight in the mind of the learned.

VERSE 1

Manopubbangamā dhammā manosetthā manomayā

Manasā ee padutṭhena bhaṭati va karoti va

Tato nan dukkhamanveti cakkhan'va vahato padan.

TRANSLATION

(All the mental characteristics have mind as their fore-runner (prime-mover and overlord: they are formed of mind. Whosoever, with the mind defiled, either speaks or acts, him sorrow follows therefrom, like the wheel that follows the foot of its draught-ox)

STORY OF THE ELDER CAKKHUPALA.

Where was this doctrinal discourse preached—At Savatthi, Concerning whom!—The Elder Cakkhupāla.

There was in Savatthi a very rich householder named Mahasuvanna who had no children. One day, when he was returning home from the bathing-ghat after bathing in the river (Aciravati), he saw on the way a certain tree (*vanaspati*)¹ of fine foliage, and he felt assured that this tree must be the abode of (tenanted by) some deity of great power.

With this idea in his mind he got the ground round about the tree cleared, encircled it with a wall, and had white sand scattered on the compound. Then, hoisting flags and banners,² he decorated the giant

1. *Vanaspati*,—"lord of the forest." A Botanical term in Pali applied to trees which produce fruits without flowers. The particular tree referred to in the story may possibly be the Banyan, which in the East, is generally regarded as a suitable abode for deities and, therefore, a fitting object of worship.

2. *Flags and Banners*.—In Pali, *ketu Dajo* and *pataka* are synonyms, but King Kasyapa V., who wrote the Sinhalese glossary on the *Dhammapaddthakatha*, says that the latter two terms differ in meaning.

* *Mula baenda diga harane dhvajai, Harahata yataya ha settukara bandinaladhi patakayi.*"

tree most beautifully, and, after making a solemn vow that he would hold a great entertainment if he were blessed with a son or a daughter,³ he departed.

Shortly after his wife conceived a child, in honour of which a great feast was celebrated with much pomp and magnificence. After ten months she was delivered of a son, who was given the name of *Palita* ("protected", because he was begotten by the grace of the great tree protected by the Setthi himself. Some time afterwards the Setthi was gifted with a second son whom he named Chulla Pala, the other's name being at the same time changed to Maha Pala. These two brothers duly got married when they attained their majority.⁴

At this time the Exalted One, having established the Kingdom of Righteousness, exhorting the people to follow the path of Heaven and absolute Deliverance, had come at length to the city of Savatthi, and was residing in the great Monastery called Jeta's Park, built by Anathapindika at a cost of 540,000,000 pieces of gold. The Tathagata dwelt only for one rainy season in the Monastery built by his kinsmen, who numbered 80,000 families from each side (father and mother.) He lived for 19 rainy seasons⁵ in the Jetavana Monastery built by Anathapindika, and for six rainy seasons in the Pubbarama, built by the great Upasika Visakha at a cost of 270,000,000 pieces of gold. Thus the Blessed One, by reason of the excellent virtues of these two families, spent in all twenty-five rainy seasons in dependence (on the alms of) Savatthi.

3. This is a very ancient custom traceable back to pre-Buddhist times, and is prevalent even to-day in Eastern lands.

4. *Early marriages* were altogether foreign to Hindu as well as to Buddhist social customs before the Mogul invasion. This event compelled the Hindus, in order to prevent the intermixture of their women with the Mohamedan conquerors, to adopt the custom of early marriage among themselves in India.

5—*Rainy seasons*. The Buddha himself was accustomed to take up permanent residence in some particular abode during the rainy season, though, for the rest of the year, he had to journey about from place to place, living by alms and preaching to and exhorting the people. For the first twenty years from his Enlightenment the Tathagata lived a kind of nomadic life (*anibaddhavasū*), moving about constantly for the propagation of his doctrine in the world, and so had to spend the rainy seasons in diverse places. These rainy seasons were spent as follows ;

(a) *First* at the Isipatana, dependent however on the alms of the citizens of Benares. This was after the Buddha had established the "Kingdom of Righteousness" and led "180,000,000 Brahmas" to the haven of Nibbana.

(b), (c), (d) *Second, Third and Fourth* at the Veluvana (Bamboo-grove) in Rajagaha

(e) *Fifth*, in the Kutagara hall of the great forest at Vesali.

(f) *Sixth*, on the mountain Mankulapabbata.

(g) *Seventh*, in the heaven Tavatisa.

Anathapindika as well as Visakhá were in the habit of repairing twice a day to minister to Buddha's wants and they never went empty-handed, for they thought; "The little novices will see our hands," When they went before the midday meal, they took with them eatables (sweetmeats, etc.), while, after the midday meal (they took) five kinds of medicines and eight varieties of drinks.⁶ In their residences there were always seats ready for 2,000 monks. Whenever a monk wished to have any food, drink or medicine he got what he wanted.

Out of his exceeding great love for the Buddha, Anathapindika had never asked any question from the Exalted One, for he thought: "Both as a noble prince and as a Buddha the Blessed One has been and is so delicate (constitutionally) that he ought not to be over-troubled, at least not by me who am His favourite supporter." But the Exalted One, whenever he was seated there, preached to him always a doctrinal discourse, the burden of which was as follows. "This Setthi seeks unnecessarily to save me the trouble of preaching. Verily, by giving away my ornamented head, by pulling out my eye, tearing out my heart, and giving away my wife and children dear to me as my life itself, I have throughout four hundred thousand *asankheyya kappas* earned perfection no more than for the purpose of preaching the doctrine to others."

- (h) *Eighth*, in Bhesakalavana in the country of the Bhagus.
- (i) *Ninth*, in the city of Kosambi,
- (j) *Tenth* in the forest Parileyyaka.
- (k) *Eleventh*, in the Brahmin village Nala,
- (l) *Twelfth*, in the city of Veranja
- (m) *Thirteenth*, on the mountain Chaliya
- (n) *Fourteenth*, in the Jetavana Monastery
- (o) *Fifteenth*, at Kapilavatthu,
- (p) *Sixteenth*, at Alavi where he had subjugated Alavaka, the Demon chief.
- (q) *Seventeenth*, at Rajagaha.
- (r), (s) *Eighteenth, Nineteenth*, on the mountain Chaliya for the second and third times
- (t), *Twentieth*, at Rajagaha for the second time.

Thenceforward, for the last 25 years, Buddha resided permanently (*nibaddhavaśa*) at Savatthi, in the two Monasteries, Jetavana and Pubbarama, in dependence on the alms (bounty) of Anathapindika and Visakha. On some days, after spending the night at Jetavana, he was accustomed to visit Pubbarama the following morning, surrounded by a multitude of Bhikkus. Entering the city, for *pindapata*, through the Southern gate, he spent the day in Pubbarama and departed from the Eastern gate. On other days he spent the night in Pubbarama, and entering the city for *pindapata* through the Eastern gate and departing from the Southern gate, tarried at Jetavana for a day. *Manorathapurani*.

6. *Medicines and drinks*, - The *medicines* were of five kinds, viz., ghee, butter, seasmum oil, honey and sugar, while the eight varieties of *drinks* were :—honey, grapes, lotu or buds of a kind of lotus, bananas, wild bananas, mangoes, Jambu and *uguresa*.

At that time there were 70,000,000 people in Savatthi, of whom about 50,000,000, by listening to the doctrine of the Buddha, Became His noble disciples; the rest, about 20,000,000, remained of the world worldly. The noble disciples had only two duties to perform, viz., before the midday meal to distribute alms, and in the evening to go with cloths, medicine, drinks, perfumes and flowers in their hands and listen to the preaching of the Buddha.

Then, one day, Mahapala, seeing the noble disciples taking perfumes, flowers, etc., in their hands, asked whither they were going. On being told that they were proceeding to hear the doctrine, he went along with them, and, after saluting the Exalted One, seated himself in the outer circle of the Congregation.

The Buddhas, when they preach the doctrine, generally behold (with their mind's eye) the capacity of their audience for taking refuge⁷ in the Triple Gem (*Buddha, Dhamma and sangha*), and they discourse so as to suit the requirements of the individual hearer. Thus, on that day, the Exalted One, noting Mahapala's particular bent of mind (capacity), began to preach the doctrine in His usual narrative style, the subject of the discourse being alms-giving, the precepts and the heavenly life, due emphasis being laid on the disadvantages, vanity and impurity of the sentient pleasures and the advantages of self-abnegation.

After listening to the discourse, the householder Mahapala reflected thus: "Neither son, nor daughter, nor wealth follows him who goes to the other world; nay, even his body does not go with him. What use is there in the household life? I shall renounce it and become a monk."

At the close of the discourse Mahapala approached the Exalted One and begged for his admission into the Order. Then the Buddha enquired whether he had not any kinsman whose consent it was necessary to obtain.⁸ "I have a younger brother," he replied. Whereupon the

7. *Taking refuge in the Triple Gem*:—As Buddhism is opposed to "simple faith" as well as to divine grace and appeals to reason, its adherents are required to establish themselves at least in the three Refuges, *Buddha Dhamma and Sangha*, for their spiritual welfare, while exercising their powers of reasoning quite independently. It is then that they can be called Buddhists.

8. *Kinsman'sconsentnecessary*:—When prince Rahula, the only heir to the Sakyan throne, was admitted into the Order (of monks), King Suddhodana was greatly moved, and, coming to the Buddha, begged him for a special favour which he deemed very necessary. He said to the Buddha; 'When the Blessed One became a monk, I was stricken with the greatest grief, as I am now over Nanda's renunciation and Rahula's admission into the Order. Affection for a son, O Lord, penetrates the outer skin and inner skin, the flesh, the nerves, the bones, and remains imbedded, as it were, in the very marrow. Well will it be, therefore, if the Noble One will not admit into the Order a son who has not secured the consent of his parents.' Upon this entreaty the Buddha laid the injunction on the Order that no son be admitted who has not secured his parents' consent. In the absence of parents it was necessary that the candidate should obtain the consent of his next closest relatives or guardians, (*Mahavaggu*).

Buddha said : " Go and get his consent." "Yea, Sire," said Mahapala, and, after saluting the exalted One, he repaired to his house. Calling his younger brother, Mahapala said ;

" Brother, whatsoever property, animate or inanimate,⁹ there is in our family, take thou charge of it (henceforth)."

"Why what may be your intention, my Lord ?"

"I shall become a monk under the Exalted One."

"What is it that you say, my brother ! You became my mother when my mother died, my father when my father died. There is great wealth in our family, and we can earn merits while leading the life of a householder. I pray you, give up your intention."

" Brother," replied Mahapala, " I have listened to the teaching of the Master who preached to me a doctrine which was throughout excellent, in the beginning, in the middle, and in the end ; (a doctrine) dwelling strongly on the three characteristics of the world.¹⁰ It (the doctrine) can never be observed well at home, therefore must I secure renunciation."

" Brother, you are still of tender age," said the younger brother. "You can become a monk when you grow old."

" Nay, brother," replied Mahapala. " to the old man, even his own hands and feet neither become obedient nor remain under his sway. What need is there, then, to speak of his relations ! Therefore it is that I do not act according to thine advice, but shall practise the discipline of a recluse.

How can the weak old man
Tread firm the righteous way,
Whose aged limbs, time-worn,
Are tottering in decay ?¹¹

I must, O brother, seek renunciation."

In spite of his (the younger brother's) entreaty, Mahapala went to the Master, secured entrance into the priestly Order, and, after obtaining

9 *Savinnanakivinnanaka*:—literally, " that which has life and that which has no life."

10. *The three characteristics of the world*, i.e., of everything that exists in the world, are *aniccata*--impermanency, *dukkhata*--sorrow, and *anattata*--non-self (selflessness),

11. The Pali verse runs --

*Irajjajaritā honti hatthapāda anassavā
Yassa so vihatatthāmo katan dhamman karissati ?*

pabbaja and higher ordination, lived under the guidance of his immediate superior and preceptor for a period of five years.¹² After the observation of *Was*,¹³ he approached the Blessed One, worshipped Him and enquired how many processes leading to *Nibbana* there were in his religious system.

"There are, O Bhikku two processes only, *ganthadhura* and-
vipassanadhura."

"What O Sire, is ment by *ganthadhura*? What is *vipassanadhura*?"

"The thorough study of one *nikaya* or two or even the whole of Buddha's word contained in the *Tipitaka*, the bearing it in mind, preaching and teaching it is called *ganthadhura*. Living entirely in meditation, dwelling frugally and piously in a quiet abode remote from the haunts of men, and, after full realisation of the transient and dissolving nature of all corporeal existence, the attainment of Arhatship by the development of one's insight into the true characteristics of his own condition, this is called *vipassanadhura*."

"Sire. I became a monk in my old age and am unable to fulfil the requirements of *Ganthadhura*. I shall, however, fulfil those of *vipassanadhura*. Please, therefore, instruct me on an object of meditation."

Then the Master instructed him on an object of meditation quite adequate to attain Arhatship.

12.--After receiving full ordination a Buddhist monk must lead a dependent life under a qualified master or preceptor, whose own ordination must be at least five years anterior to his. For his preceptor he must cherish the same affection as he would for his own father, and for his pupil the same affection as he would for a son. For a period of five years at least he must, whenever he goes out, or wishes to do anything unusual or important, secure his preceptor's permission first. After this period of five years he is entitled to receive permission to lead an independent life, provided his preceptor is quite satisfied in regard to his conduct. If otherwise he must continue to serve under his preceptor, even till death. A monk, failing to find a qualified older preceptor, must still go through this period of training even under a younger one who is otherwise adequately qualified. (*Mahavagga* ; *Pali-muttaka-vinaya*).

13. *Was*:---The fully ordained Bhikkus are required to take up permanent residence at a suitable place for the first three months of the rainy season, during which period they are expected to subsist on the charitable offerings of the neighbourhood and to lead a strictly active life devoted chiefly to meditation, preaching and exhorting the people. This practice, which was introduced into the Order by the Buddha a long time after the establishment of his monastic Order, had its origin in the remonstrance made by the people who strongly disapproved of the monks wandering about in the wet weather (*Mahavagga*)

Thereupon, after paying due obeisance to the master, he searched for suitable companions to follow him and secured sixty monks. With these, after sojourning (at a spot) twenty yojanas from the city (of Savatthi), he arrived at a large village in the interior, where they went for *pindapata*.

The people, observing their pious demeanour, were so pleased that they prepared seats for them and provided them with a delicious meal. They then enquired whither the noble ones were proceeding. When, in reply, the latter said they were going to a favourable place, the intelligent people understood that they were searching for a suitable abode to spend their rainy season (*Was*) in, and said :

"We will establish ourselves in the faith and practise the precepts if you dwell here for these three months."

The monks accepted their invitation (offer), thinking that, by living upon the charitable offerings of these families, they could (eventually) obtain freedom from re-birth. Then, after securing their consent, the people built for them a Monastery equipped with suitable dwellings for night and day and offered it to them. (Thereafter) they (the monks) repaired daily to this very village for *pindapata*. A certain physician next came to them, requested that he be informed whenever they required the aid of medicine, and voluntarily offered them his services.

On the day they took the vow to spend the *Was* there, the Elder (*Cakkhupāla*) called together his companions and enquired :

"In how many postures will you, brethren, spend this *Was*?"

"Lord, in four postures"¹⁴ (each replied).

"Would it be sufficient, O brethren? Why should we not be more strenuous? We have come here after obtaining an object of meditation from the living Master. The Enlightened Ones can never be pleased by fraud; they can be satisfied by good-will alone. To the indolent, the four states of unhappy existence are like their own homes. Therefore, brethren, be strenuous," he advised.

"How will you, O Sire (spend the *Was*)," asked the monks.

"I shall spend (it), brethren, in three postures only, and shall not lay my back on a bed (i.e., sleep)."

"It is well, Sire. May you be strenuous."

¹⁴ *Iriyapadho*:- "Way of movement." There are four *Iriyapadha* or postures, viz., walking, standing, sitting and lying down.

When the first month was over, the Elder (Cakkhupala) had eye trouble as a result of his not obtaining sleep. The tears began to pour down like the drops of water from a cracked vessel. After performing his duties for a whole night, he entered his room at dawn and seated himself therein. When the time for going out for alms drew nigh, the Bhikkus went to the presence of the Elder and informed him of it.

"Then, brethren, take my bowl and robes," said he, and departed.

The monks, seeing the tears streaming from his eyes, asked the cause of it.

"The air distresses my eyes, O brethren," he said.

"Have we not been invited by a physician? Lord, let us tell him."

"It is well, brethren."

They informed the physician who prepared a medicinal oil and sent it. The Elder, in a seated posture poured it into his nostrils, and proceeded to the midst of the village. The physician, seeing him, asked whether the air was hurting his eye.

"Yes, *Upasaka*." (was the reply).

"Lord, I prepared an oil and sent it. Have you poured it into your nostrils?"

"Yes, *Upasaka*."

"How is it (the eye) now?"

"It hurts still, *Upasaka*."

The physician, reflecting thus: "The oil that I sent could have cured it at once, but why was not the trouble mitigated?", enquired whether it (the oil) was poured into the nostrils while the monk was sitting or lying down. The Elder became silent and did not speak even though questioned again and again.

Thereupon the physician, resolving to go to the Monastery and see the dwelling-place of the Elder, let him depart. Then, visiting the Monastery, he enquired where his (the Elder's) dwelling-place was, and found therein only places for walking, sitting and standing. Not seeing a place for sleep he asked again whether it (the oil) was poured while (the monk was) sitting or lying down. Even then the Elder kept silence.

"Do not do so, Lord," the physician said). "The duties of a recluse can be performed when the body is healthy," and he begged him repeatedly to pour the oil (into his nostrils) while lying down.

The Elder said; "Go, brother, I shall consult and resolve."

The Elder had neither relatives nor kinsmen. With whom, then, could he consult? Consulting with his own physical body and speaking to himself, he said; "Tell me first, O Brother Palita, whether thou wilt look to (have regard for) the eyes or the commandment of the Buddha. Without computation is the number of times that thou hast lost thine eye while thou wert being tossed about in the *Sansara* which has no beginning. Many hundred Buddhas and thousand Buddhas hast thou passed, but not one of them hast thou realised in thine own self. Now, thou hast made a vow that thou never wilt lie down during these three months. Therefore, whether thine eyes perish or break, thou must follow the commandment of the Buddha alone and not think of thine eyes."

Advising his own physical body he uttered the following stanzas:

"The eyes beloved by men) perish, as do the ears and body. Every thing that concerns the body perishes, Why art thou, O Palita, indolent?"

"The eyes beloved (by men) decay, as do the ears and body. Every thing that concerns the body decays. Why art thou, O Palita, indolent?"

"The eyes beloved (by men) break, as do the ears and body. Every thing that concerns the body breaks. Why art thou, O Palita, indolent?"

Thus did he advise himself in these three stanzas, then poured the oil into his nostrils, seated as he was, and repaired to the village for his alms.

(To be continued)

A Trip to Dambulla and Sigiriya.

As previously arranged, we, a company of four persons met at Matale Railway Station on a chilly December morn, en route to the ancient and world famous places in the History of Ceylon—Dambulla and Sigiriya.

Having had our morning ablutions hurriedly, and getting ourselves into our national costume, we waited at the Matale Hotel—a well conducted and comfortable place of rest, for the motor car which daily takes mail from Matale to Dambulla. The morning, being misty and the sky cloudy, foretold to our misfortune, a trying time in store for us and this, despite our pleasure-bent attitude, disheartened us, to some extent. While pondering over what would be in store for us, the buzzing of the mail car roused our attention and without giving a second thought to what we were about to do, we were soon inside the 'bus, comfortably seated.

In spite of the inclement state of the weather, the car arrived at the Dambulla Rest House, exact to the time, covering the distance of 28 miles in two and half hours. We were fully wet when we arrived there, but the timely attention of the Rest House Keeper made us comfortable. As we stepped out to the veranda of the Rest House, after a change, we saw to our great excitement and joy one of the two objects we were in quest of—Dambulla Rock. The bad weather and the lateness of the hour did not prevent us from having a hurried, and cursory view of the inner vault of the cave. As we ascended the rock, we were met by a torrent of water rushing down from the precipitous rock above. Though this made our hasty visit futile, yet such a sight can rarely be expected. The priests in charge of the temples had gone for their mid-day meal, after the forenoon ceremonies (Thevaya) at the Vihara when we went there.

The priests' abode (Arāmaya) is situated at the base of the rock and it is rather a weary ascent to reach the temple from the Arāmaya. In spite of this whenever the bell set apart for that purpose is rung a priest most courteously toils up and shows the visitors round.

On the next morning calm weather prevailed and as we climbed, we could see towards the north-east Sigiriya rock and Piduragala and on the south Dahaiyakanda about half a mile away. First of all we came

to a sohona (tomb) after about 40 yards ascent from the base of the cliff and after passing the 12 rows of steps, we came to the entrance to the Vihara.

The first Vihara in order from right to left is known as Devuraja Vihara or Maha Deviyo Devala. As we entered this dimly lighted Vihara, we were confronted with the huge image of the recumbent Buddha, about 30 feet in length cut from solid rock. This image, according to tradition, represents the Parinibbāna attitude of Gautama Buddha. The image of His grief stricken Disciple Ananda is shown standing at the foot of the image of the Buddha. Next to this image, on the same side, there stands another image of a seated Buddha. On the other side, we found the Dewala containing the images of Vishnu and Saman. This Devala is supposed to possess peculiar sanctity, and before the god images it is the custom of the villagers to swear their most sacred oaths. The faces of these two images are kept veiled

When our religious rites were over, we repaired to the next Vihara which is by far the most important of all. It is called the Maha Raja Vihara (57 x 25 yds.) and its height gradually decreases to the floor on the opposite side. When entering this Vihara, on our left we saw a Dagoba of graceful proportions, touching the roof of the cave. Around the Dagoba there were eight sedent images of Buddha, two of which represented the attitude of Buddha under the hooded canopy of Naga Muchalinda. As we proceed, on our left, is the statue of King Valagambāhu, the founder and main benefactor of Dambulla Vihara, and this image is supposed to be the life size of the king. Then in the same row, there were six sedent images. Along the adjoining side, we found 26 images of moderate size, some seated, some standing, and five of the standing images were cut from stone, and richly painted. Next row contained 6 seated images and another standing. Along the side of the doorway there stood one image seated, and a larger recumbent Buddha and next to it, a standing image. All these three images are said to be of recent construction. In the centre we found an image of Buddha under a richly carved Makara Torana, made of stone, touching the roof above, and adjoining this stands the Nātha Dewala. On the other side, an image of seated Buddha and a standing image of Bōsat Maithree could be seen. In the right half of the Vihara, opposite the huge recumbent image of Buddha, there is a small square compartment surrounded by a wall, where a vessel is placed to collect the water which constantly drips from the rock above. This water is exclusively

reserved for holy ceremonies, and if any person makes a bad use of this water, it is said that the dripping would stop until due repentance is observed.

Though the scarcity of water is keenly felt in this driest part of Lanka during the greater part of the year, yet it is believed that this constant dripping of water will never cease if due regard is paid. The whole of the interior ceiling is richly painted with brilliant designs, describing the Jataka stories, the landing of Vijayo, battle of Kings Ellala and Dutugemunu and so on. The picture of the great battle is very impressive, and there is shown here a facsimile of the ancient Sinhalese banner. This will be a good clue to identify the other Sinhalese banners which are now in use. It is believed that this is a true representation of the ancient Sinhalese flag.

When our religious observances at this Vihara were over, we repaired to the adjoining Vihara known as Maha Alut Vihara, (35 x 25 yards). In the centre, along the whole length of the Vihara there are 31 images, some made of stone and some of wood, in different attitudes. In the left wing, there are ten images of which one is the image of a recumbent Buddha. Along the right wing we found 19 images of Buddha and along the door-way there is a life-size wooden statue of King Kirthi Sri Raja Singha who had spent a considerable sum in the repairing of this Vihara. Next to this image in the same row are two sedent images. In the centre, is a sedent image of Buddha under a Makara Torana made of solid rock, touching the upper roof, and on either side of this, are two images. Having gone through our religious ceremonies, we proceeded to Pachchima Vihara which forms a continuation of the same rock and is about 25 yards long, 15 yards wide. This is at present under complete repair and inside there are 13 images and a small Dagoba. Then we went to the last of the Viharas known as Deveni Alut Vihara made by a Kandyan Chief, about 190 years ago. It has been newly painted and so the historical value is slightly diminished. A huge recumbent image of Buddha and 9 other images are to be seen here.

The two last named Viharas are inferior to the other three in every respect, though all of them are formed on the same plan. Just opposite Devuraja Vihara stands a Bo-tree being one of the nine plants removed from the sacred site of Anuradhapura. Close to the main entrance, on one side of the rock, there is an inscription in old Sinhalese characters, which though highly exposed and ancient, seems to have mocked at

"Time." This inscription, we were informed, records the power, wealth, generosity and meritorious actions of King Kirthi Nissanga. Along the entire front, a new wall and a roof are under construction which would, apart from the fact that they add much to the beauty of the Viharas, afford a protection for them. Every visitor should encourage works of this sort.

An attempt to reach the top of the rock is rather risky, but it is said that a grand view of the surrounding country could be had from there. Bad weather prevented us from attempting the ascent.

The account of Dambulla, as given in Dambullu Vistaraya and Mahavansa is very vivid and lengthy, but a concise account of the history of Dambulla will not be out of place here and therefore a brief account will be appended below.

Just after prince Walagambahu, son of King Saddha Tissa ascended the throne of Lanka (B. C. 104) a terrible invasion of the island, by seven South Indian Tamil Chiefs, took place which ultimately resulted in Walagambahu's defeat and flight. Two of the Tamil Chiefs soon after their arrival here, returned to India, content with their spoil, and the other five ruled over Sunny Lanka. Jealousy led each of the Tamil Chiefs to plot against the life of the ruling Chief and in the end, one of them became the overlord. For a period of nearly 15 years these Tamil leaders ruled the country and during that period, the runaway King Walagambahu was in concealment in Ruhuna and Maya Ratas. When at last the Tamil power weakened King Walagambahu raised an army and gave battle to the last chief who was ultimately defeated and killed. Then Walagambahu ascended the throne of Lanka (B. C. 86) with all pomp and show and just after his accession, he erected great Thupas and Viharas to commemorate his glorious reign. As he was contemplating the erection of Viharas and Dagobas, a hunter, Sitha by name, accidentally came across an enormous cave then known as "Achcha Pabbatha." He noted the location of the cave and after a weary travel to Anuradhapura reported the fact to the king who was much pleased. Next day, the king in person visited the rock and after examining the cave with great pleasure, ordered the ablest sculptors to make a temple inside the cave having the life-size image of Buddha. In this connection, it is said that our Lord Gautama Buddha had declared, on his third visit to the Island at the request of the Naga King Mani Akkika, that this rock cave, in the future would be a very great Vihara which would last for very many years during His Sāsana. When

the work of the Viharas (Devuraja and Maharaja Viharas) was over the sculptors reported the matter to the king who having personally inspected the great image at the Devuraja Vihara became dissatisfied as the image poorly represented the exact life-size of the Buddha, though he knew very well that the work was done to the best ability of the sculptors. That day the king repaired to Anuradhapura with a heavy heart. The God Sakra having seen the depressed state of the king ordered his Attendant God Visvakarma to go to Dambulla and satisfy the king by perfecting the image. That night, Visvakarma perfected the image to the very minutest detail. Next morning when the king visited the place, he saw to his great joy the real life-size image of Buddha which was in a poor condition the day previous. The king was highly pleased and with the stone remnants of this image, he ordered a Dagoba (the one we found in the Maharaja Vihara) to be built, and bestowed a vast territory of land for the up-keep of the Vihara. When King Kirthi Nissanga ascended the throne of Lanka (A. D. 1193) he had the whole Vihara repaired and caused all the images to be gilt and decorated the whole place so brightly that it was from that time known as Rangiri Dambulla. In the year A. D. 1747, Kirthi Sri Raja Singha became king and had Dambullu Vihara, which was in a dilapidated condition repaired once more, and bestowed offerings very liberally.

The vivid paintings of the main Viharas, which command admiration, were the work of centuries ago, and the present day visitor is astonished to see the perfect condition of images and paintings so ancient as those of Dambulla. When all our religious obligations and offerings were over, with profound admiration, we wended our way from this much respected and ancient place of worship.

Our next object of interest was Sigiriya, situated 11 miles farther from Dambulla. For this purpose, we engaged a double-bullock cart at great trouble and started at 12 o'clock midnight, amidst the peal of a collection of bells hung on the roof of the cart to scare away wild animals. The journey was very slow and after an impatient interval of five hours, we reached the Sigiriya Rest House just as the early streaks of dawn were stealthily creeping through the eastern sky. Opposite the Rest House, to our great delight, there appeared the Sigiriya Rock which, as Mr. P. L. Parker rightly says, is perhaps the most remarkable rock in the world. After our morning tea, we started for the rock ascent, for we were informed that that hour was the most suitable for climbing. As we wended our way along the margin of Sigiriya tank, we came to the first row of steps from where the ascent

begins. After passing several rows of steps, the spiral gallery bordered by the ancient wall came in sight. This wall is of peculiar interest and is formed of very hard cement coated with a shining polish which is so smooth that the reflection of the onlooker can be distinctly seen. Though thousands of years old it retains its original smoothness and polish and has withstood the ravages of fifteen centuries. In continuation of this we found the iron bridge constructed by the Archaeological Department, at the termination of which stood the Maluwa and the Guard House. This Maluwa is about half an acre in extent covered all over with weeds. Here on either side of the steps leading to the palace above are the colossal paws of the lion from which the rock derived its name of Siha-giri or lion rock.

The rest of the lion has gone the way of all transient things, and only our imagination can picture the stupendous beauty and majesty of this marvellous structure.

Here evidently was one of the guard-houses which the King Kas-yapa had built against sudden attacks.

From the base of the Guard House, the real ascent in earnest begins. On the side of the cliff which overhangs the base of the rock railings are fastened in a zigzag way, terminating at the very top of the cliff. Ascent from this spot to a nervous person can hardly be possible. Whilst ascending, a peep down the vast gaping expansions of wild and rocky land far below brings on a dizziness. To a timid and nervous man such a peep would be disastrous. As we climbed higher, we felt that we were in cooler air, but the wind was strongly against us. After about twenty minutes' cautious ascent from the Maluwa, we reached the uppermost surface of the rock which extends more than an acre, and is covered all over with weeds, and by some wild trees growing here and there.

A casual visitor might think the arduous ascent to the top was fruitless, but to a keen observer, there is much food for study. The plan of the palaces could be clearly traced from the terraces of stone steps leading to each compartment, and these beautiful terraces prove the skill and ability of the ancient Sinhalese Engineers. As we went along towards our left, we found the foundations of a huge row of buildings, and just opposite these stood a gigantic pond, which was probably a bathing place. There was another small pond towards the south-east corner. The very smooth shining stone slab, supported on either side by a richly carved slab, goes to show clearly the main entrance of the palace

From its top, Sigiriya lake, some paddy fields and the neighbouring jungle could be seen. We could not stay there long for the mist came upon us. The descent was not very difficult but any carelessness means instant death.

In a pocket on the rock-wall above the stair way are the remains of the frescoes which are still in a perfect condition. Copies of these are to be seen at the Colombo Museum. The ladder leading to the frescoes has been removed and the frescoes cannot be seen except through an opera glass.

A brief history of the Sigiri rock is as follows :—

Dhatusena, King of Lanka (461—479 A. D.) was buried alive by his eldest son, Prince Kasyapa who became king. His brother Prince Mugalan, through fear of death, fled to India where he raised an army to fight against the usurper. King Kasyapa, dreading the revenge of his brother and feeling the lack of support from his own people, established his capital at Sigiriya which means Lion Rock and strongly fortified the place. There he lived for 18 miserable years repenting for what he had done to his father and fearing an invasion by his brother. At the end of that time, which he spent in fortifying the rock and building Viharas to atone for the sins he had committed, his brother arrived with a large army and marched on to Sigiriya. King Kasyapa with his army met him and a great battle ensued. It happened that Kasyapa in the heat of action turned his elephant to avoid a swamp and his people, thinking that he was running away, lost heart and fled in disorder. At last the battle ended in the defeat and suicide of Kasyapa. Then Mugalan became king and dedicated this fortress to the priesthood under the leadership of Priest Mahanamo, the author of Mahawansa.

After spending about three hours there, we repaired to the Rest House. Having had our mid-day meal there, we started for Dambulla again. After two and half miles travel along the Gansaba Road, we came to Kimbissa from where three miles travel brought us to Inamaluwa situated at the junction of Trincomalee Road. The only thing of interest there was the tank known by the same name. On we proceeded along the Trincomalee-Matale Road and came to Mirisigoniya covering a distance of four miles. Crossing the Mirisigoniya bridge, another half hour brought us to Dambulla, a distance of one mile.

We spent that night at Dambulla and on the following day we came to Nalanda in the mail car, a distance of 14 miles. From Nalanda about one and half miles' walk through the jungle, stands what is known as Galgedige, which name properly speaking is a misnomer. This supposed Galgedige is an ancient Hindu Temple of vast magnitude. This Temple had been built on solid rock, but now it is so dilapidated, that it looks like a huge mass of stone slabs. From Nalanda we came to Matale at one stretch, covering the remaining 14 miles. The only place of interest along the way is the ancient and highly honoured Alu Vihara which is only one and half miles from Matale.

Thus ended our trip to Dambulla and Sigiriya, and in conclusion it may be said that, apart from their religious value, these places have a great historic significance, and a visit would never be without its good results.

W. B. N.

Colombo, 15th January 1916.

Buddhistic Relics.

TWO THOUSAND YEARS OLD.

(Associated Press of India)

Further particulars show that the Buddhistic relics comprise several deposits found in various Stupas at Chirtope, Taxila, during the last two years. The majority are enclosed in small vases of gold placed inside larger vases of soapstone or silver and accompanied by gems coins and articles of jewellery. The Stupas which enshrined them belong to a period between 50 B. C. and 100 A. D. In one case the relics were accompanied by inscriptions stating that they were relics of the blessed Buddha. Other relics may be of the Buddha himself or of his disciples. All were greatly venerated in antiquity.—*The Bengalee*,

Samyutta Nikaya.

Translated by C. A. Hewavitarne.

VI. PAJJOTĀ SUTTAM.

THE LIGHTS.

A certain celestial being asked :—

- * How many lights upon the Earth are there
Whose radiant splendour sets the world aglow?
To ask the Holy One do we appear,
Pray tell us how we may the matter know.

The Buddha replied :—

- † Four lights are in the world ; a fifth is never seen ;
By day glows bright the sun, by night the lunar sheen,
By day and night wherever lit the fire glows,
The Buddha light, above all lights supremest shows.

VII. SARĀ SUTTAM.

THE STREAMS.

A certain celestial being asked :—

- ‡ Where cease the streams ? Where do the rains not rain ?
Where are both Name and Form completely slain ?

The Buddha replied :—

- § Where hardness, heat, cohesion, motion, find no hold,
There is no stream of birth, no passion's rain,
There Name and Form are rooted out complete.

* Kati lōkasmim pajjotā, yēhi lōkō pabhāsati.
Bhagavantam putum āgama katham jānemu tam mayam.

† Cattāro lōkē pajjotā pañcam ettha na vijjati,
Divā tapati ādicco, rattim ābhāti candimā.
Atha aggi divā rattim tattha ettha pabhāsati,
Sambuddhō tapatam seṭṭhō esa ābhā anuttarā.

‡ Kutō sarā nivattanti kattha vaṭṭam na vaṭṭati,
Kattha nāma ca rūpa ca asesam uparujjhati.

§ Yattha āpō ca paṭhavi, téjō vāyō na gādhati,
Atō sarā nivattanti ettha vaṭṭan na vaṭṭati,
Ettha nāma ca rūpa ca asésam uparujjhati ti.

Sard.—Birth and rebirth are compared to a stream because they go on unceasingly from life to life.

Vattham.—rain of passions (klesha). *Pathavi Tejo*, apo and *vāyo* are wrongly rendered as earth, fire, water and air. *Pathavi* is extension and has been rendered here by its characteristic (*lakkhana*) hardness.

VIII. MAHADDHANA SUTTAM.

SURFEIT OF WEALTH.

A certain celestial being asked :—

* Ev'n kings who own great wealth, possessions, land,
With greed unquenched, yearn further to command;
If these who swim along life's stream still strive,
Who craving have destroyed? Who tranquil live?

The Buddha replied :—

† Forsaking home and flocks and son beloved,
Who, Homeless, root up error greed and hate,
From surging ill are freed, they are hallowed;
They in the world are calm with zeal abate.

IX. CATU CAKKA SUTTAM.

THE FOUR WHEELS.

A certain celestial being asked :—

‡ Four wheels, nine doors, this form of ours contains;
Is full of filth, is fixed with craving dire,
Its birth in womb of mud it still retains;
Its setting out, how comes O Puissant Sire?

* Mahaddhanā mahā bhōgā raṭṭha v ntōpi khattiyā,
Añña mañña 'bhi gijjhanti kāmesu anālamkatā.
Tesu ussukka jātesu bhavā sotānu sārīsu,
Kēdha tanham pajahimsu kē lōkasmim anussukā.

† Hitva agāram pabbajitā hitva puttam pasum piyam,
Hitva rāgamca dōsamca avijjañca virājiyā.
Khināsavā arahantō té lōkasmin anussukā ti

‡ Catu cakkam nava dvāram punnan. lobhena sanyutam,
Pankajātām mahavirā katham yātrā bhavissati.

The Buddha replied :—

- ‖ If one has rent deep hate and passion's thong,
And craving's sinful greed both great and small;
And craving with its root has pulled out strong,
To him, thus comes release from evils all.

Catu cakkam.—Refers to the four postures or iriyápatha's walking, standing, sitting, lying down.

X. ENI JANGHA SUTTAM.

WITH LIMBS LIKE AN ENI-DEER.

A certain celestial being uttered the stanza :—

- § Limbed like the Eni deer, of slender form,
And strong, and scant of food but seeking not;
Sense-curbed like lion lone or tuskered king,
To Thee, we come, to ask how sorrow ends.

The Buddha replied :—

Here in the world

- ¶ With mind as sixth, the senses five are known;
When thirst for such is rid. There comes release.

The End of the Weapon Chapter.

-
- ‖ Chetva naddhim varattam ca iccha lobham ca pápakam,
Samulam tan' am abbuyha evam yátrá bhavissati 'ti.
- § Enijangham kisam viram appáháram alólupam,
ñiham veka varam nágam kámésu anapekkhinam,
Upasamkamma puccháma katham dukkhá pamuccati.
- ¶ Panca káma guná lōke mano chaṭṭha pavéditam,
Ettha chandam virájitvá evam dukkhá pamuccati.

Doubt.

*Being the translation of a Sermon delivered by,
Siri Mahagoda Nanissara Thero.*

In one of the first sermons delivered by the Buddha, He has said that the thirty seven constituents of the Damma (Sattatimsa bodhi-pakkiya dhamma) with the Four Aryan Truths and the Origination of the causes were of the first importance. For, till these are thoroughly grasped there would always be doubt—and doubt only disappears with the light that is produced by the realization of the Norm.

And the realization of the Dhamma is only arrived by the thorough grasping of the causal doctrines.

Though every Buddhist knows by rote the Four Truths of sorrow, sorrow's cause, its cessation and the way, he has not grasped nor realized it; hence the constant uprising of doubt in his mind.

Truth according to the Buddha is of two varieties:- the common place Truth as it appears to our senses which might be called Relative Truth, and the Truth that underlies the appearance of Truth or the absolute Truth. In the Texts they are known as Sammuti and Paramattha.

From the relative aspect of Truth what we see around us is not what really exists, but what strikes our senses, and from this sense contact we interpret the world and ourselves and form misconceptions regarding both.

Hence comes our ideas of Permanence, Pleasure and Immortality and individuality.

On a certain occasion the question was asked from the Buddha Who created beings? Where is the creator? From where are we born? Whither do we go?

The questions were possible because the questioner was aware only of the relative or the ordinary aspect of Truth, If he had analysed deeply he would have seen that there was no reason for his asking the questions. The Buddha in this case has explained that there is no such thing as a being; analysed to its root elements the being disappears and in its place we find only five group constituents. When the groups disappear there is nothing left

Buddha has likened the being to the chariot which has no existence apart from its constituents. We commonly say there is a man, a horse, but in truth there is no such thing as a man or a horse.

It must however be understood that the relative and the absolute Truths are part of the same Truth, but we must keep our minds clear and differentiate between them—When we look at a being from the absolute point of view, the obsession of soul disappears—At the same time if the relative point of view comes into our mind we are likely to say that there can be no rebirth. The being should be considered as composed of five parts none of which are immutable or immortal. The five parts are form feeling, perception, volitions and mind or consciousness.

A common error we fall into at this point is that while we think the first four are changing the last we say is immortal. Buddha however has definitely proved that consciousness is as changing and non-persistent as the other components of being. This eternalist theory of the persistence of consciousness is quite contrary to Buddhism. Doubt however has already risen in the mind. The only means to overcome this doubt is to understand the origin of causations. According to this doctrine to every cause there is an effect, and to every effect there is a preceding cause. However far it may be carried; to whatever expanse we may apply it, this chain of causation is true.

It is the ignorance of this chain of causation that brings about Doubt. The chain of causation briefly stated is as follows, *avijjā paccayā sankhāra*. Through ignorance as cause there comes as effect mind-material. Sankhara we may translate also as volitions. Let us make a statement, "evil deeds are due to ignorance,"

Evil deeds are due to wrong thoughts. Anger is a state of the mind and produces angry thoughts. The angry thoughts produce angry words or violent action. What is the cause of this bad word or bad deed? The cause is ignorance. If a man realizes that angry thoughts are bad the ignorance disappears and the bad thought does not come into existence. If he does not realize this cause, and cannot overcome it the effect takes place.

Volitions are however either bad or good. It may then be asked are good deeds also due to ignorance?

If a good deed is done with a wrong motive then it is due to ignorance. If a good deed is done with the expectation of a future reward, that deed is due to ignorance. All such deeds as are influenced by craving, wrong views and pride although they may be good in themselves are due to ignorance.

But if a good deed is done realizing the absolute Truth, that good deed is not due to ignorance. But the Thought forms that produce such good deeds belong to the lokuttara or transcendental category. And the person who is capable of producing such thoughts has destroyed all tanha and has Nibbāna in sight.

Sankhara which is rendered here as volitions is also rendered as kamma.

Kamma or karma, cetanā and sankharā mean the same thing. Karma is translated as action. But this is only true so far as volition is energised into action. The first link in the chain then is ignorance-Volition or ignorance-action.

The second link in the chain is volition-consciousness. *Sankhāra paccayā viññānam* At the time of death the thoughts that were frequent during life impress themselves on the mind. This may be grasped when we consider dreams. During sleep the thoughts that were active during the waking hours go on acting and reproduce themselves as dreams. At the moment of death or just previous to death the tendencies of the mind whether they are good or bad produce their impression and these impressions give rise to consciousness. It must however clearly be understood that the consciousness produced is what is known as patisandi consciousness. Patisandi means binding the two ends.

Which two ends does it bind? The end of life in this birth and the beginning of life in the next. So when I say that tendencies or volitions produce consciousness I mean the consciousness that is produced at the moment of conception in the next life.

In understanding the "two-ends-binding consciousness," we must consider the thought process a little more. Every thought is due to an object which may be material or mental. These objects of thought are called "ārammana." The object of thought produces the next thought, and the tendencies at the moment of death become the objects of thought and may continue in either a good direction or bad direction.

If the tendencies are good, the objects of thought are good and the effects are good. If the tendencies are bad the effects are bad.

The patisandi-viññāna may also be good or bad.

If the patisandi vinnana is good the after sequence is good.

These two links in the chain follow in due sequence. But to realize it all soul ideas must be given up and it should be looked at purely as cause and effect. It is quite clear that nothing has passed from one life to another ; for consciousness does not pass over.

There is the cause sankhāra or volitions immediately prior to death and there is its effect in the conception-consciousness.

The third link is Viññana-nama rupa. Putting into picturesque language I might say that the patisandi consciousness builds around it the nama rupa or the future embryo. It is said that at the moment of death the dying person sees his future birth place and an attachment is formed towards it. In this primitive nama-rupa there are present vedana sanna, and Sankhara. That is to say feeling, perception and thought activities are present.

The rupa or the form is composed of the four primary constituents of extension or hardness ; heat ; cohesion and motion. In the vedas a fifth element of ākāśa or ether is present ; but according to Buddhist terminology the ether is included in these four and has no separate existence. The remaining links are quite easy to follow. The embryo goes on developing and produce the six organs of sense.

As a result of the six organs of sense there arises contact.

As a result of contact there arises a feeling Sensation.

As a result of feeling there arises desire or craving, as a result of this craving there arises the will to live which is only a stronger form of tanha; as a result of this will to live there arises continued existence. As a result of the continued existence there arises birth. As a result of birth there arises old age, disease, death, sorrow lamentation despair. Understood in this way the chain of causation is easy to grasp. It shows us how thought sequences of this life produce their effect in the after life and continue to produce their resultants during the next life and so on ad infinitum, unless and until the root cause of avijja is got rid of. This getting rid of the avijja is through the cultivation of the thirty seven accessories and the eight fold path.

Earth=Lays.

By Colin Tolly. (Dent & Sons.)

This little book of poems in blank verse deals with the rise and fall of the worlds and the moral lesson to be derived from them. The author is full of poetic insight and pictures

‘The Earth’s climates from the first short days until
The time when climate shall no longer be.

In ‘The Earth Aged’ He describes the fate of the Earth in its final collision

‘Then they two, meeting in fury
Transcendent, batter themselves and their hosts of progeny
Into impalpable spirally-wreathing vastness,
Whirls cataclysmic. And a new chaos is formed.

There is quite a touch of Eastern imagery in

“Ah, Life,

Thou undying one, ranging existence, as flows
The eternal broad river of Mimir, deep
At our roots do we feel thee full-flowing at times!

Doubtless journeys thou hast without end to take
Us,-our souls to new planes (this perchance), and our dust
And the dust of our sun’s system, struck in fire,
To vast countless new systems of glory, bright rayed.

Of the fate of man himself, he draws a picture which would appal any but a Buddhist.

‘And man, the strange animal, roving athirst
For spoil and blood through years, will leave
On the Earth’s broad surface in time not a trace
Any more than the Trilobite age.’

In ‘All in Thyself’ are heartening lines full of virile simplicity
“so, courteous

And gay, all fit for ceremonial,
And blessed with the grace that inner strength creates,
They live in high unsullied purity,
Death for her sake greet with Samurai smile.

"A Nocture," is a little gem.

"Again I sit in an open glade in an Indian
Jungle. The hot steamy day is done, and now
In the cool and tremulous dark of the night I brood
Hour long by the waters edge; and I circle through
And through existence, to the silent rhythm
Of your dance, O moon, as you glide with sparkling
Feet of mirth o'er the rippled lake at mid-night."

In Mr. Colins Philosophy there is a blending of mysticism and Vedantism. The little book of poems should be read carefully, as it looks at the world from a point of view differing from the usual.

The philosophic poetry of the Earth-Lays should be read and re-read to be appreciated. We give a final quotation.

"*We mortal millions live alone*, said he
Yet, tho' each heart has store of secret woe,
Has secret joys and fears and hopes, although
Each heart must strive alone towards purity:

There comes at times across deep sorrow's sea—
As to a storm-toss'd barge a booming low
Tells out of home,—or a voice: 'Beloved, go
Graft *all* thyself into eternity."

Then as the Karma-knowledge grows in power.
How firm each changing "me" is interblent
With all the world is seen; till one still hour

Nirvâna dawns, the Mâya veil is rent:
And hence to what steep pass he far may roam
The Twice-born feels secure—a child at home.

The Fifth Precept.

[AN ADDRESS DELIVERED BEFORE THE RANGOON COLLEGE
BUDDHIST ASSOCIATION BY THE REV.
BHIKKHU SILACARA.]

(Reprinted with the kind permission of the Author.)

“The layman who holds to the Teaching will not be addicted to strong drink. He will never invite anyone to drink, neither will he approve of drinking on the part of another, knowing that it all ends in madness. For following upon drunkenness, fools fall into wrong doing and induce others to drink. Men should shun this haunt of all evil, this madness, this foolishness wherein the foolish only can take delight.”

DHAMMIKA SUTTA.

There is one feature of the Dhamma of the Buddha which even its keenest critic will scarcely be prepared to deny and that is its profoundly reasonable and rational nature,—its simple sober appeal to that common sense of the fitting and advantageous which is to be found in every healthily constituted mind. In a world in which the general tendency is to regard the thing of religion as of necessity remote from the rational, His Dhamma stands out pre-eminent as an example of a religion founded upon nothing else but the rational, demanding nothing else than commonsense investigation of its tenets to procure its acceptance by every honest and unbiassed enquirer.

This rational, commonsense feature, so predominant in the Teaching of the Buddha perhaps nowhere finds better exemplification than in the precepts laid down for the conduct of the daily life of His layfollower. Here are no injunctions to worship and adore a distant deity or deities who may or may not be gratified with the homage they receive from their devotees. Here are no commands to perform sundry rites and ceremonies of such a complex and intricate nature that the ordinary layman perforce has to pay some one else more skilled in their details than himself, to carry them out properly, since the omission of one of these details—he is led to believe—would involve untold evil consequences upon him and his. No, in place of this

we have five plain and simple recommendations as to daily conduct, the advantage of obeying which by individual or community, is at once evident to every seeing eye without further need of demonstration, recommendations whose good results, where complied with, must unfailingly manifest themselves here and now; and whose further effects in the unseen future cannot but prove equally and as indisputably excellent. The individual, as the community of individuals, which preserves unbroken these Five Precepts of Right Living,—which abstains from killing and stealing and lying and lewdness and the drinking of intoxicating liquors, by that fact, without further ado, becomes an example and a shining light to all the world.

Among these five rules of right living, that which comes last in order of statement is yet that which must occupy first place in importance, if we take into account the wide-spreading results that follow upon its observance or non-observance. For while those who, under the occasional promptings of blind self-interest or the swift, sudden impulse of some gust of passion, break one or other of the first four Precepts, upon such occasions prove themselves bad men, and bad citizens to the community to which they belong; the man who breaks the Fifth Precept becomes a perpetual danger to himself and his community, since he is continually liable to break any of the first four Precepts upon the slightest incitement or provocation thereto; and in point of fact, is frequently found to do so, with what is practically no provocation at all. He becomes a heedless reckless, unthinknig being, ready to commit any deed, without a thought for the consequence to himself or to others, as is indicated in the very words in which the Fifth Precept of the Buddha is couched. You all know what those words are, yet I will repeat them to you in order to remind to you of what in the presence of the representatives of your religion, you have more than once since your earliest childhood solemnly undertaken to follow as a rule of life. “*Surameraya majja pamadatthana veramani Sikkhapadan Samadiyami.*” that is;—“*Samadiyami*” I solemnly undertake; “*Sikkhapadam*” the disciplinary practice; “*Veramani*,” abstinence; “*Sura Meraya Majja*,” (the name of three intoxicating liquors in use in the India of the Buddha’s time): “*Pamado*,” carelessness, heedlessness; “*ñhanan*” basis, cause. Or rendered freely in English:— I solemnly undertake to observe the precept which enjoins abstinence from intoxicating lipuors, the cause of heedlessness.

In those last words we have summed up for us the practical path of all that from the Buddhist stand-point is to be urged against the drinking of intoxicants,—it produces the very opposite of “Sati,” of heedfulness. And the whole force of the modern indictment—an indictment which receives added emphasis with every fresh investigation into the nature of its effect upon the human system, just amount to the same thing,—to this namely:—that when it is introduced to the human system even in small quantities, just to the degree that it is imbibed, to that degree is the human being deprived of the complete possession of his ordinary faculties of reflection, forethought, and consideration; he loses control of himself,—loses that reasoned control of his actions, in virtue of which alone he is entitled to be called a reasonable human being, his inhibitory powers, his powers of prohibiting the carrying out of the deed corresponding to certain impulses are placed in abeyance deprived of that opportunity to come into play which they have in the man whose system is free from the pernicious drug.

A simple illustration will make clear what is meant by the words, “inhibitory Powers.” Suppose we take a little child which has not yet learned to hold itself upright, and place it on its feet, it trembles and totters, leans dangerously over to one side but with a desperate wriggle pulls itself straight again, only however to find itself about to fall down on the other side. It looks wildly round for something to catch hold of, and just manages to clutch your hand in time to save itself from tumbling to that dreadful floor which all the time keeps trying to pull it down towards it with such fatal force. But when any grown person rises to his feet from a sitting or any other posture, he experiences no such tragic difficulties in maintaining his standing position. He is on his feet calm and cool, with what seems to be no effort at all. Why is this? Is it because the forces of gravitation do not operate on his body as they do on the child’s? Is it because the earth below is not pulling his body down to it in the same way that it does in that of the infant? By no means. The pull of gravitation is the same in both instances, but the grown up person, by long use, has developed in him certain nerve centres which instantly set in motion the appropriate group of muscles that give the body just the correct amount of pull towards the right to maintain the body upright, the moment it shows the slightest tendency to begin falling towards the left. And similarly when the body seems about to fall towards the right the necessary

musculary play is set up which pulls it to the left just sufficient to preserve its upright posture. And this play and counterplay of pull of gravitation and opposing pull of muscle is going on actively all the time a man stands on his feet,—each tendency to fall in whatsoever direction being immediately inhibited or checked by the instantaneous action of the suitably opposing muscular forces.

But what happens when a man takes alcohol? This beautiful, almost automatic reaction of the nerves and of the muscles controlled by them which preserves the balance is disarranged and put out of gear. There is no more correct and perfect co-ordination between the perception of the danger from falling and the setting in motion of the movements necessary to counteract it. The grown man has as good as become a little child again that has never learned to stand; what past experience has taught him of that art is all blotted out, and he staggers and reels and finally falls helplessly to the ground.

But, just as there are child-bodies and grown-up bodies, so taking now a wider view, and surveying not individuals but races—there are child-minds of the human species. There those minds that like the child-body have not yet learned how to hold themselves upright,—have not yet developed those checking, inhibitory powers which enable them on the instant, as it were automatically, to oppose to the elemental impulses of wants and cravings and desires, a contrary force that holds the mind in balance:—they are in fact the savage races of the world.

The man-mind, on the other hand, is the civilized man as we find him in every civilized community. He is the grown-up mind that by heredity, training, education and religious instruction has developed a whole psychic system of checking, inhibiting forces which do not permit him to give immediate expression to every motion of craving to enjoy or of passion to possess, but impose upon him a period of restraint and pause during which he reflects and considers what will be the result of the act he wishes to do,—whether it will bring permanent good to himself or to others, or whether on the other hand it will in the end bring suffering to himself or to any of his fellows. And during this period of pause, swift though it be, he has time to go through a long elaborate set of mental acts which result in his restraining his passion, his desire, from the immediate satisfaction it craves, and in his waiting until it can be satisfied in a manner that will not do the least harm to any one.

To take an example. Suppose on this hot afternoon that a civilized man and a savage, both of whom have been out under the burning sun for hours, parched with thirst, in urgent need of something wherewith to moisten their dry lips and throat enter this room, and see the tumbler of water standing on this table before me; without a moment's hesitation the savage would rush forward, seize the glass, and drain the contents at a gulp. The civilized man's behaviour, however, would be quite otherwise. He would be no less desirous of tasting the refreshing water than the savage: his thirst would crave as urgently for relief as that of the uncivilized man: but in his mind, quite automatically, there would pass some such series of thought as this:-

(To be continued.)

The Sudharsana Samitiya.

KALUTARA SOUTH.

The above Buddhist Association which had the destinies of the Sudharsana Pirivena of the Kunnarikanda Buddhist temple in its hands, and which was dormant for many years had been resuscitated mainly through the exertions of that wealthy landowner Mr. S. M. D. Cornelis Perera of the Old Road Kalutara, and the first general meeting was held on the 9th instant at the said temple where over 50 members were present. The proceedings commenced with the "Pancha Sila" and two addresses by the Revds Wimalatissa and Silawimalasaba. The election of office bearers ensued and resulted as follows.

Patron :—Red A. Silawimalasaba.

President :—Mr. S. M. D. Cornelis Perera.

Vice President :—Mr. D. J. Weeraratne.

Assistant Hony. Secretary :—Mr. U. A. Jayasundara.

Hony. Treasurer :—Mr. M. D. Bastian.

Manager :—Mr. D. G. Weeraratne.

Committee :—Messrs. D. J. Settinayaka, K. D. Wisenty, S. Weeraratne, B. M. Bastian Silva, M. D. Silvestry, T. D. M. B. Arnolis Hamy, D. D. Wisenty, P. A. S. Perera, D. A. Weeraratne, Girigoris Appuhamy and L. B. Dharmabandu.

Several questions re certain improvements to the temple were gone into and the president Mr. Cornelis Perera undertook to attend to all these in addition to the construction of several additional buildings. A subscription was raised and realised Rs. 250 on the spot for the purpose of contributing to the many expenses which Mr. Cornelis Perera will have to incur in the extensive work he has undertaken.

News and Notes.

The ordination ceremony of the much respected Ramanāṇa Sect of the Ceylon Buddhist priest-hood took place at the **The Ordination of Buddhist Priests at Kalutara.** "Udakukshepa Simāwa" situated in the Kaluganga during the 4th, 6th, and 7th instants, when over 75 young "Samanera" priests received the "Upa-sampadawa" [ordination]. The different ceremonies were presided over by the Revd. Obadakande Wimalananda Thero of Matara, one of the High Priests of the said sect, assisted by several other Chief Priests. Over two hundred Buddhist Priests were present from many parts of the Island, and the dayakayas of the Kumarikanda Temple were indefatigable in their attention towards the vast assembly of priests.

The precincts of the Maligawa, Kandy, were crowded on Saturday the 19th February with a vast concourse of people **Memorial Pinkama.** who had assembled to participate in the Pinkama which was held in memory of the late Mr. Edmund Hewavitarne, the head of the firm of Messrs H. Don Carolis & Sons. The temple was brilliantly illuminated for the Pinkama. From the edge of the roof of the octagonal structure tiny electric jets of various colours were suspended, while hundreds of similar lights were run on wire round the building. The double walls round the Maligawa presented the appearance of walls of light at a distance, candles and earthenware lamps taking the place of electric lights here. The Dewala opposite the Maligawa was similarly lit and the whole scheme of lighting was an object of admiration. Inside the temple the lighting was no less elaborate. In the famous library was hung a splendid oil painting of the late Mr. Hewavitarne. An almsgiving to about 200 priests took place on the following day (Sunday) at the Malwatta Vihare, the seat of the Nayaka Thero.

THE MAHA-BODHĪ AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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The "Dhammapada" and its Commentary.

*Translated from the Original Pali with Critical Notes
By The Rev. Suriyagoda Sumangala.*

TRANSLATOR'S PREFACE.

(Continued from our last number.)

The physician asked him whether the oil had been poured into the nostrils.

"Yes, *Upasaka*" (was the reply).

"How is it (the eye) now, Lord?"

"It hurts still, *Upasaka*."

"Have you done (poured) it seated or lying down?"

The Elder kept silence and did not speak even though repeatedly questioned.

Then the physician (said): "Lord, you do not do what is advantageous for yourself. From today you must not say that an oil was prepared for you by such a man. I too shall never say that I prepared an oil for you."

Forsaken thus by the physician, the Elder repaired to the monastery and said to himself: "Thou art forsaken by the physician, but thou must not give up thy posture, O recluse. Thou art denied (abandoned by) the treatment and forsaken by the physician. Thou art subject to the sway of the King of Death. Why wilt thou be indolent?"

After advising himself with this stanza, he performed his duties. Then, at the end of the middle watch, his eyes as well as his passions simultaneously came to destruction. He became an Arhat called *Sukkhavipassaka*,¹⁵ and, entering his chamber, seated himself therein.

At the time for going out for alms the Bhikkus informed him :

“Sire, this is the time for going out for alms.”

“Is it time, O Brethren?”

“Yea, Lord.”

“Then you may go.”

“But you, Lord?”

“I have lost mine eyes.”

They examined his eyes, and were so sorrowful that tears streamed from their own eyes.

“Lord do not think of it, we will take care of (nourish) you,” they said.

After soothing him and attending to all his wants, they proceeded to the village. The people, not seeing the Elder, enquired after him, and, on learning that he had lost the use of his eyes felt deeply grieved.

They first sent him rice-gruel; then went themselves taking with them a meal for him, worshipped him and cried, throwing themselves at his feet. They soothed him, and departed saying: “We will take care of (nourish) you. Be not disheartened.” From that time they sent gruel and meals every day to the Monastery. The Elder also continued always to impart further instruction to the other sixty Bhikkus, who, following his advice, at the close of their *Was*, attained to Arhatship with the four *Patisambhidas*.¹⁶

Was being over and being desirous of seeing the Buddha, they said to the Elder :

“Lord, we are desirous of seeing the Exalted One,”

¹⁵ *Sukkhavipassaka*,-- There are two orders of Arhats, the *Sukkhavipassaka* and *Samathayanika*. The former are so called because only their passions are dried up or extinct, and they are devoid of the four *Patisambhidas*; while the latter are those who have annihilated their passions and are gifted with the four *Patisambhidas*.

¹⁶ *Patisambhidas* Modes of perfect realisation or attainments peculiar to the higher order of Arhats, viz: a) *Attha*=the meaning of any matter in its analytical state, b) *Dhamma*=the doctrine of the Buddha, (c) *Virutti*=the power of grasping the truth intuitively without the aid of either study or tuition (d) *Patibhanna*=the power of, or capacity for, properly understanding things as they are, with their roots and properties.

The Elder, on hearing their word, thought to himself: "I am feeble, there is (on the way) a forest haunted by non-human beings. When I go along with them (the Bhikkus) all will have to suffer; they will not be able to obtain even food. I shall therefore send them away first." Then he said to them:

"Brethren, you had better go first."

"But you, Lord?"

"I am weak. There is on the way a forest haunted by non-human beings. Should I go along with you, all of you will have to suffer. Therefore, you had better go first."

"Do not do so, Lord. We must go along with you."

"You must not desire it, for it will cause me inconvenience. When my younger brother sees you, he will enquire after me and you can inform him of the loss of my eyes. He will then send someone to fetch me, and I shall come with him. It is my request that you worship the Enlightened One of ten-fold power and his eighty great disciples." And he sent them away.

They obtained pardon¹⁷ from the Elder and proceeded into the midst of the village. The people offered them seats as well as meals.

"How is it," they enquired, "that the Elders would seem to be going away?"

"Yes, *Upasakas*. We are desirous of visiting the Buddha."

They begged them repeatedly to stay; but, finding their desire for departure greater, followed them a short distance, lamenting (wailing), and then stayed behind.

The Elders arrived, gradually, at the Jetavana Monastery and worshipped the Exalted One and the eighty great Elders as instructed by the Elder (Cakkhupala).

The next day they went for alms into the street in which the Elder's younger brother was living. The householder, recognising them, offered

17 A feature of Buddhist monastic life is that monks have to approach their preceptor three times each day,—in the morning, at midday, and in the evening,—and to ask him for pardon for anything calculated to offend, or displease, which they may have done, or omitted to do, even unconsciously. On these occasions it is customary for the preceptor himself to obtain pardon from each monk who so approaches him. This rule is observed even in the case of a monk leaving his place of residence for another, when, before departing, he goes to his preceptor and humbly asks "pardon."

them seats, and, after the usual greetings, enquired regarding the whereabouts of his brother the Elder. They then narrated to him the news; whereupon, throwing himself at their feet, he cried and asked what he should do for the time being.

"The Elder is expecting someone from this place" (they said), "and he will come along with him when he goes there."

"Here is my nephew, Palita by name. Lords, let us send him "

"We cannot send him in this manner. There is danger on the way; it is advisable to send him (only) after admitting him into the priesthood."

"Please, do so and then send him," he replied.

They then made him a novice, and, teaching him how to wear robes, etc., and (pointing out) the way leading to the Elder's Monastery, despatched him.

He (the novice) came at length into that village, where he met an old man from whom he enquired whether there was a Monastery there in the forest.

"Yes, Lord, there is."

"Who lives there?"

"The Elder Palita, Lord."

"Show me the way."

"Who are you, Lord?"

"I am the Elder's nephew."

Then he (the old man) led him to the Monastery. The latter worshipped the Elder and served him for about a fortnight, attending to all his wants; after which he informed him that his uncle was awaiting his (the Elder's) arrival

"Come let us go," he said.

"If so, take my stick."

Then, taking the end of the stick, he entered the heart of the village. The people, after offering them seats, enquired:

"Why, it seems that you are going away?"

"Yes *Upasakas*, I shall go and worship the Exalted One."

In diverse ways they begged him to stay; but, as he did not avail himself of the opportunity (invitation), they went half-way to see him off, and, crying, remained behind.

The novice proceeding with the Elder on their journey through the forest, arrived at a village called Katthanagara where the Elder had resided formerly. After leaving the village his attention was directed to (he took notice of) the voice of a certain woman who was picking up firewood and singing there in the forest. There is no other sound which so strongly thrills the whole system of males as that (the voice) of females. Therefore, says the Blessed One :

"I do not know (conceive of any other sound which attracts so strongly the mind of males as that the voice of females."

The novice, making it (the voice) his object and letting go (his hold of) the end of the stick, asked the Elder to wait there for a while as he had some work (to do) ; then went into her presence. She, seeing him, became silent : he, through her, committed a breach of the precepts.

The Elder thought : " I heard just now a voice singing, and it was that of a female. The novice also tarries ; he must have committed a breach of the precepts."

The latter, after his lapse from virtue, came back and said :

" Let us go, Sire."

" Hast thou become a sinner, O novice ? " the Elder enquired.

He (the novice) kept silence, and did not utter a word though he was repeatedly questioned. Then the Elder said to him :

" It behoves me not to take my stick (to walk) with the aid of a sinner like unto thee."

The novice feeling repentant (for his act), took off his yellow robes, and, wearing then in the form of a layman, said to the Elder :

" O Sire. I have now become a layman. When I became a monk I did not do so willingly. I became a monk owing to the dangers on the way. Come, let us go."

" Brother, a lay-sinner is also a sinner ; a priest-sinner is also a sinner. Thou wert unable to observe the precepts even while remaining in the priesthood. What merit wilt thou perform as a layman ? It behoves me not to take my stick (to walk) with the aid of a sinner like unto thee."

" O Sire, the way is beset with danger from non-human beings. Also, you are blind. How will you dwell here ? "

"Brother," said the Elder to him, "thou must not think thereon. There will be no journey of mine with thee even if I needs must die here, lying down on this spot, or roll to and fro," and he added the following stanzas :—

"Verily, I am blind and have to perform a long journey, but I shall not go, though I sleep here. Never can I like the company of the sinner.

"Verily, I am blind, have come a long way, and shall die here but never shall I go. I have no confidence in the sinner."

The other, hearing this, felt repentant, and, thinking: "The act I did is certainly serious, grave, and unsuitable," ran crying into the forest with his hands folded upon his head, and did not come back again.

By the power of the Elder's piety, the divine seat of the King of Gods, Sakka, which is 60 *yojanas* in length, 50 *yojanas* in width and 15 *yojanas* in depth, which has the colour of the Jayasumana flower (*Pentapetes Phoenicea*) and which becomes lowered and elevated whenever he sits and rises,—showed signs of heat (became hot). Sakka, thinking: "Who is it that seeks to remove me from my position," cast his gaze upon the world, and with his divine eye saw the Elder. The ancients say what follows :—

The thousand-visioned Lord of Gods observed with his divine eye: "This Pala despises sinners and has purified his righteous life."

The thousand-visioned Lord of Gods observed with his divine eye. "This Pala respects righteousness and loves the commandment."

Then a thought arose in him (Sakka). "If I go not to the presence of a Noble One who respects the doctrine and despises sin, my head will split open into seven pieces. I shall go to his presence."

The Lord of Gods who possesses the divine kingdom and a thousand visions, starting at once, approached the Elder Cakkhupala. Drawing near he made a sound with his foot close by the Elder. Then the Elder asked:

"Who is there?"

"I am, O Lord, a traveller."

"Whither goest thou, *Upasaka*?"

"To Savatthi, Lord."

"Thou may'st go brother."

"Where doth the Elder go, O Lord?"

"I too am going to the same place."

"If so, Lord, let us go together."

"I am weak. To thee going along with me there will be delay."

"There is no urgency for me. I, too, while going with the Noble One, shall be able to obtain one of the ten kinds of merits.¹⁸ Therefore, Lord, let us go together."

The Elder, thinking that the other must be a good person, said :

"If so, take (hold of) the end of my stick, *Upasaka*."

Sakka, after doing this and folding the Earth (shortening the distance by his divine power), arrived by evening at Jetavana. The Elder, hearing the sound of drums and other musical instruments, asked whence it came.

"In Savatthi, Lord."

"*Upasaka*, when before this we journeyed it took us a long time."

"I know a direct path, Lord."

At this moment the Elder thought that this was not a human being; but a Divine person. The thousand-eyed Lord of Gods possessing the kingdom of heaven, folding the way (by a miracle), immediately arrived at Savatthi.

Then Sakka led the Elder to the Monastery which was built for him by his younger brother, and, seating him on a *pallanka* (couch), went to Pala's presence in the guise of a beloved friend.

"Dear Pala," he called him.

"What is it, dear friend?" Pala asked.

"Knowest thou not of the arrival of the Elder?"

"I do not know it. Is the Elder really come?"

"Yes, dear friend. I went just now to the Monastery built by you and saw the Elder seated within, and I came away." Then he (Sakka) went away.

18. *Danan silan bhavana pattidanan*

Veyyavaccan desana canumodo

Ditthijjuttan samsutī ca pacayo

Neyyo evan punnavatthupphredo

The ten meritorious acts are: (1) Alms-giving, (2) Practice of the Precepts, (3) Meditation (4) Giving away to another merits earned by oneself, (5) Attending to the wants of a master or preceptor, (6) Preaching, (7) Acceptance of merits offered by another, (8) "Straightening" one's views, (9) Listening to the doctrine, and (10) Entertainment of guests

The householder betook himself to the Monastery, and, seeing the Elder, threw himself at his feet, and cried : " Foreseeing this I was disinclined to let you become a monk. "

Pala then released two lads from slavery and had them admitted into the priesthood. He asked them to get gruel, rice, etc., from the interior of the village and arranged that they should serve the Elder. The novices, attentive to his wants, served him diligently.

One day some Bhikkus, residents in the provinces, came to the Jetavana Monastery to behold the Exalted One, and, after worshipping the Buddha, saw also the Eight Great Elders. In the evening, after wandering about the Monastery, they were about to proceed towards the dwelling-place of the Elder Cakkhupala, whom they desired to see. At that moment a heavy shower of rain began to fall. Then, as the rain continued to fall, and evening had set in, they postponed their visit for the morrow and remained there.

The rain continued throughout the whole of the first watch, and ceased during the middle watch. The Elder, being in the habit of exerting himself unceasingly (strenuously) and accustomed to go for walks, began exercise by walking about during the last watch of the night. On the ground, wet with new rains many red worms had come up ; and the Elder, while walking, trampled these down and killed many. The residential novices did not sweep the Elder's walking-court early in the morning. The other Bhikkus, having come to see the Elder's dwelling-place and seeing the dead worms, enquired who it was that was accustomed to walk there.

" Our preceptor, O Lords, " said the novices.

" Behold the work of the recluse ! " they said in reproach. " During the time he had the use of his eyes he slept continually without doing anything ; now when he has lost his eyes, he has killed so many worms by his exercise of walking. Thinking : ' I shall do what is advantageous he has done that which is disadvantageous. "

They then went to the Exalted One and related the matter to him.

" O Sire, the Elder Cakkhupala has killed many worms while walking about. "

" Have ye seen them being killed by him ? "

" No, Sire. "

" As ye saw it not, so also he did not see the worms : in the passionless ones, there is no will to kill, O Bhikkus. "

"But, O Sirs," they asked; "having the capacity (destiny) to attain Arhatship, why has he become blind?"

"It is in accordance with an action that he once committed."

"What was that action?"

"Listen, O Bhikkus: In the past, during the reign of a King of Benares, a certain physician who wandered about through villages and hamlets, giving medical aid to people, saw a woman of weak eye and enquired what her complaint was."

"I cannot see," she said.

"I can give thee medicines."

"Please (give), Lord."

"What wilt thou give me?"

"If you succeed in curing my eyes permanently, I shall become a slave under you with my sons and daughters."

Accepting her offer and saying, "It is well," he prescribed a medicine which of itself permanently cured her eyes. She then thought: 'I promised this man to become a slave under him with my sons and daughters; but he will never treat me mildly. I shall (therefore) deceive him.' So, when the physician came and asked her how it was with her eyes, she said.

"In former days my eyes used to hurt me a little; now they hurt me more and more."

The physician thought: 'This woman is going to deceive me without giving me anything; her fee is of no use to me. I shall now make her blind,' and, returning home, he communicated the matter to his wife too. She kept silence. He prepared a medicine, went to the woman (of defective sight) and got her to apply it to her eyes. (The lights of) both her eyes were extinguished like the lights of lamps. This physician became the Elder Cakkhupala."

"O Bhikkus," concluded the Buddha, "The deed which was then committed by my son pursued him unceasingly. An evil deed follows (man) like the wheel that follows the foot of the bull bearing the yoke."

After narrating this story, and linking thereto its connections, the King of Righteousness, like sealing a letter with the Royal Seal on wax uttered this stanza:—

Manopubbangama dhamma manosettha manomaya

Manasa ce padutthena bhasati va karoti va

Tato nun dikkhamaveti cakkhāva vāhato padhā.

"(All the mental) characteristics have Mind as their fore-runner (prime-mover) and overlord; they are for ed of Mind. Whosoever, with the mind defiled, either speaks or acts, him sorrow follows therefrom, like the wheel that follows the foot of its drawer (draught-ox).

NOTES ON THE STANZA.

Mano---"The mind," is generally applied to four-fold thought in its entirety, viz., *Kamavacara*, *Rupavacara*, *Arupavacara* and *Lokutara*. But here in this particular instance, it refers to the thought animated by, or associated with, malice and anger, that arose within the physician who got the poor woman to apply a poisonous medicine to her eyes which eventually became blind.

Dhamma¹:—In general, have four different meanings, viz., *Guna*—quality; *Desana* = the process of discoursing; *Paṭiyatti* = the constituents of the Buddha's doctrine; *Nissatta* = essential characteristics of doctrine which deny the existence of a being, or individual, apart from the five *Khandhas* or *Namarupa* (and are quite opposed to the *Sammuti Dhamma*, or notions popularly held to be true). Here by *Dhamma* are meant the last category: and they signify nothing else but the three formless groups, viz., *Vedana* = feelings, *Sanna* = perception, and *Sankhara* = predispositions. These alone are called *Manopubbangama* because mind is their prime-mover.

How does the mind, which arises simultaneously—i.e. neither before nor after, but at the same moment,—with these groups become the prime-mover? Because it becomes the cause of origin for the others) As, for example, when many (people) gather together and set about plundering villages, etc., and investigation is made as to their prime-mover, whosoever is (found to be) their causer, depending on whom they committed that act, he is called their prime-mover, be he named Datta or Matta (i.e. whatever be his name).

1. The term *Dhamma*, as used here, it is difficult to render accurately into English, as many eminent scholars both in the East and the West have found. Max Muller (*Dhammapada*, p. 3) has translated it thus; "All that we are is the result of what we have thought," But this is demonstrably an incorrect rendering, since it expresses a view quite opposed to Buddhist philosophy which denies that "all that we are is due to what we have done in the past;" *Yan kincayon purisipuggalo patissavedeti sukhān va dukkhān va adukkhamasukhān va sabbān pubbehatthetu.* (*Anguttara Nikaya*, III. 61 2.)

Thus, as it is the cause of origin, the mind becomes the prime-mover of those groups which are called **manopubbangama**. They (the groups) cannot exist when the mind is non-existent; but the mind arises even in the absence of certain mental (characteristics).

As the mind becomes their overlord, by way of supremacy as it were, they are called **manosettha**. As the ring-leaders become the overlords of the thieves, etc., so the mind becomes the overlord of the groups.

As articles of furniture made of wood are called "wooden furniture," so these groups, because they are formed or made of mind, are called **manomaya**.

Padutthena:-- Defiled with adventitious stains. such as covetousness, etc. The natural mind is *bhavangacitta*, and it is undefiled. As pure water polluted with adventitious colours such as blue, etc., becomes blue, etc., and is neither new water nor the former but the originally pure water, so the mind also,—which, defiled with adventitious stains such as covetousness: etc., becomes impure and is neither new mind nor the former mind,—is *bhavangacitta*. Therefore it is that Buddha declared: "Radiant. O Bhikkus, is this mind: it is also defiled by adventitious stains."

Manase ce padutthena bhasati va karoti va:—Whosoever *speaks* with impure mind; gives utterance generally to the "*four verbal sins*," viz., lying, slander, tale-bearing and vain talk. Whosoever *does* anything with impure mind commits generally '*three bodily sins*,' viz., destruction of life, theft, and adultery. Whosoever with impure mind neither speaks nor acts, commits "*three kinds of mental sins*," viz., covetousness, malice, and wrong belief. In this way he earns ten kinds of demerits

Tato nan dukkhamanveti:--As the result of committing these three sins (of thought, word, and deed) sorrow follows that individual. By the influence of these demerits, suffering, mental or bodily, follows him, either in the four *Apayas* or on earth. How is this?

Cakkan'va, vahato padan:--Like the wheel that follows the foot of the bullock which is tied to the yoke. The bullock, which draws the yoke whether for a day or two days or for five days or ten days or a fortnight or even a month, is unable to stop or drop it (the yoke). When it (the bullock) goes forward the yoke hurts its neck; when it moves backwards the wheel strikes against its leg. The wheel, hurting the

bullock in these two ways, follows its steps continually. Similarly, sorrow, physical or mental, pursues the individual who, with impure mind, has acquired the three demerits, (pursues him) wherever he may go, either in *Apaya*, etc.

* * * *

At the end of this stanza 30,000 Bhikkus attained to Arhatship with *patisambhidas*. To the Assembly also this discourse became advantageous and fruitful.

ERRORS IN THE PRINTED TEXT

The present translation is based chiefly on Professor H. C. Norman's scholarly edition of the Commentary on the *Dhammapada*, published by the London Pali Text Society in 1906. As this edition is very largely used by Oriental students in Europe and in America, it may be well to point out, for the benefit of Pali students, some errors which have crept into the Text.

The following list (to be continued) will be found useful :—

Page.	Line.	Incorrect Version.	Correct Version.
1	2	Jalito	Jálito
2	8	Gantvâ	Agantvâ
9	5	Sathena	Sâtheyyena
12	14	Parajjassiti	Pamajjasiti
12	18	Sukhavipassako	Sukkhavipassako
14	12	Pâvisinsu	Pavisinsu
22	15	Tâyo	Tayo
22	17	(Etehi manopubban- gamâ etesan ti)	(Ete hi mano pubban- gamo etesan ti)
22	19	Ekavatthuko	Ekavatthuko
22	20	Uppajjamāno	Uppajjamāno mano

Right Recollectedness.

(With Acknowledgments to the "*Buddhist Review*.)

To every man who thinks, the most unsatisfactory and vexatious thing in life, the real *Dukkha* of existence, is the sense of his inability to get rid of the spectacles imposed upon his mental vision by his own temperament, and to see things free from the colouring imparted to them by these glasses,—to see things as they are. The history of the individual man so soon as he has passed the purely animal stage is simply the history of his attempts to draw ever closer and closer to true, direct vision of what is, in contradistinction to what only seems. The history of the races of men is the same. Philosophy, religion, science, under whatever skies they may be found, in so far as they are sincere, are only as many attempts on the part of a section of humanity, to reach the same end.

In one religious philosophy this aim of human effort is perceived more clearly and pursued with more singlehearted endeavour, than is the case in any other religion or philosophy. That religious philosophy is the Teaching of Him who is called the Buddha,—a Teaching which, reduced to its ultimate elements, is simply the vision of things as they truly are ; all the prescriptions and recommendations and injunctions to which that Great One from time to time gave utterance having for their object but this one end, to help His fellow-men with least delay to that great vision. "With least delay," because the mere process of living, by sheer force of its continuance, at long last, in experienced suffering, will end by forcing upon every man the vision of the true nature of things. The Teaching of the Buddha is only the teaching ceaselessly proclaimed by the whole universe of things about us, put into briefer and more readily recognisable form. The Buddha, any Buddha—Gotama or any of His predecessors in the promulgation of the Way to Correct Vision—superficial appearances notwithstanding, is not a sudden inexplicable phenomenon having no point of connection with a before or an after, but a perfectly natural part of the order of things, an essential element in a universe where is the undesirable, and where consequently there must be a way out of that undesirable—and Those Who shall make known that way out.

The second step in the Mind-culture section of the Way to Correct Vision taught by the Awakened One, Gotama, is a practice which aims directly at such vision, the practice of Right Recollectedness. Albeit in order of mention placed second among the practices pertaining to the culture and training of mind, and only seventh in order of mention taking the members of the "Path" as a whole, it is in reality the most important of them all without exception. The other members of the path are more or less stages or transition steps to something else, helps to the achievement of something beyond, but this one practice is complete in itself. Of it the Buddha declared that if persisted in with determination and energy for seven consecutive days, without a break, it would bring the man who so practised it to the realisation of the true nature of himself and of all about him, and with that to the ending of all attachment to anything whatsoever, seen or heard or thought, and so to deliverance from all bondage for evermore.

In the practice of this Right Recollectedness, the first exercise recommended is that of calm, cool, scrutinising contemplation of the fact of body, of the living, breathing, physical organism, oneself, and to tell oneself simply, honestly and candidly just what one finds when one so looks, without importing into the picture anything fancy, or imagination, or hypothesis might be inclined to dictate. One is asked to perform an act of pure, objective contemplation of the physical manifestation, body, and what one might have expected or liked to see is not to be allowed to have the least say in the presentation arrived at. Only that is, is to be set before the consciousness to the complete exclusion of what only seems to be.

Following this prescription, we perceive that what we have before us is an aggregation of so much solid and so much liquid matter, pervaded by heat, and informed and stirred by various radiations or vibrations; or, in the old language of the original Scripture, "*an aggregation compounded of the elements of earth, water, fire, and air.*" On this picture the practiser of Right Recollectedness is asked to look and keep on looking until he has realised just what it is he has before him, and made clear and distinct to his mind the difference between this he actually sees and what all his former, habitual, careless ways of looking had hitherto led him to imagine he saw in the body.

And this is not easy: very far from it. For just as into every act of pure sense-perception (even the simplest seeming, such as looking at a flower there enters a whole host of elements that are not present in

the bare act of perception at all,—crowds of memories, inferences, deductions, conclusions ; so, into the ordinary act of the mental contemplation of a thing, there enter preconceived ideas, old habits of thought, prejudices, suppositions, imaginations, all of which tend in greater or less degree to make the resultant picture not a true representation of the phenomenon contemplated, but a more or less distorted version of the same. To get rid of these error-producing factors is the precise design of this first exercise in Right Recollectedness, and to attain even a moderate degree of success therein requires long and repeated practice, so powerful are the influences of old use and wont : to attain perfection may take a whole lifetime—perhaps many lifetimes. But that need not daunt any in beginning upon the practice. A beginning has to be made some time upon the march towards truth, and we have each of us all the time there is—the *now* !

The next exercise in Right Recollectedness is the contemplation of the body in the performance of its most ordinary functions, more particularly that most common and necessary of them, the operation of breathing. Here again, looking simply for, and taking note only of, the facts of the case, we are asked to see in the operation of physical breathing a process of expulsion of air from an interior cavity of the body, and its drawing in again thither through the channel of the nostrils, under the impulsion of a motion of mind corresponding thereto. When air issues from the nozzle of a blacksmith's bellows and sets his fire glowing, it does so, we are told, because there is a hollow air-chamber called a bellows in sound working order, a properly connected tube joined thereto, and the blacksmith there working the handle of the bellows. Similarly, when a body breathes, what is needed for the performance of that operation is a pair of lungs in working condition, nostrils free from obstruction, and the mental impulsion that sets the lungs in motion. If any of these conditions are absent, then no act of breathing takes place, just as no air comes from the blacksmith's bellows to set his fire going if the bellows is broken, or the connecting tube damaged, or the handle of the bellows is not worked up and down. So very obvious are these facts about the blowing of a blacksmith's bellows and about the breathing of a living body, that expressly to call attention to them would seem more than superfluous. But it is by reason of their very obviousness that they have to be deliberately recollected and borne in mind, else they are like to be forgotten and unwarranted ideas in connection with them arise, from simple lack of attention to the fact

that such ideas are arising. The practiser of Right Recollectedness as regards the body's breathing has for his aim the removal of all mistakes due to carelessness in the contemplation of the phenomenon under observation, and the defining clearly in his mind the simple facts of the process of breathing, just as they are, and nothing else beside.

As with breathing, so with the other, more external operations or actions of the body, such as walking, standing still, and so forth, together with the various movements of its different members such as stretching forth or drawing in the arms, and the like. Upon these also the *Bhikkhu* who is seeking to practise Right Recollectedness is asked to fix his attention, and from a steady, unwavering, impartial scrutiny, define to himself what exactly are the facts in presence of which he finds himself. So doing, he is told, he will find that the common phrase "I go" or "I move my arm" while perfectly admissible as a term of common speech in indicating the phenomenon in question, is an error if taken as an exact description of the happening to ascertain the exact nature of which is precisely his task in practising Right Recollectedness. He is told that from the standpoint of strict truth and fact—which is the standpoint of Right Recollectedness—it is as erroneous for him to say when his body moves in walking, "I go," as it would be for a cart that is being pulled along a road to say, "I go!" He is to recollect that the cart does not go. He is to bear in mind that when a cart moves it is because two oxen, urged thereto by a driver, pull it. And in exactly the same way, when the body, as a whole or in any of its parts, moves, he is to know that it is because, like a cart-driver, the appropriate motions of mind set working the "oxen" or the muscles concerned, which thereupon move the cart attached—the body. In every other operation of the physical form, in eating and drinking, or whatever else it may be he is doing, the *Bhikkhu* is steadily to bear in mind, and never to forget, that an exactly similar sequence of causation is running its course, and no other plausible but wholly unwarranted motion concerning its nature is to be allowed to take possession of his mind. Thus is the *Bhikkhu* to practise Right Recollectedness as regards all the activities of body—of all bodies as well as of his own.

Further, since the practice of Right Recollectedness has for its object the deliverance of the *Bhikkhu* from cleaving to aught connected with body, his own or another's, he is counselled to bear ever in mind the unpleasant, repellent nature of the body's internal processes. He is called on to remember that, despite all he else may be inclined to think,

or mayhap wish to think, the body is but little better than a festering sore, with fine clothes as with gold-leaf covered over, in order to spare men's feelings and help them to maintain to themselves that deception in the matter which most wish to practise. He is told to remind himself at every moment that, in the words of a Scripture : "*This body of ours did not have its arising in the bosom of a lotus. It is not stuffed full of all manner of pleasant spices. Neither does it give forth sweet odours and substances. But in a place of filth and darkness was it born,*" and there follows a description of the body's arising and subsequent functioning which assuredly is not pleasant to contemplate. But then the aim of the practiser of Right Recollectedness is not the vision of the pleasant but of the true, let this be what it may.

To ensure that the *Bhikkhu* shall not remain blind to the unenchanted nature of body, that he may get rid of the last remnants of his attraction towards the pain-bringing thing, he is further counselled to follow in his mind the whole course of decay and corruption to which it falls prey so soon as life has departed from it. He is to contemplate it, proceeding from a state of loathsome corruption through all the stages of progressive disintegration, to the day when it is nothing but a heap of dust "white as a sea-shell," and to note and recollect continually that this is the sure, inevitable end of all the loveliness and beauty and grandeur and power of every body that has ever been—and of his too.

In accordance with that methodicalness which is such an outstanding feature in the Teaching of the Buddha, after scrutinising the body closely with intent to know just what it is and what it is not, the practiser of Right Recollectedness is called upon to exercise a like scrutiny with respect to the sensations of the body. These, he is asked to observe, are in a state of ceaseless mutation. Pain pleasure, and feelings that are neither of pain nor of pleasure but simply indifferent, without respite follow one upon another in endless procession as long as life lasts. When any one of these three classes of sensation or feeling is present, the remaining two are absent ; and all have their turn of being present, and so have nothing about them of a substantial, perduring nature. Of this the *Bhikkhu* is counselled to take good heed, and to ask himself if in any such perishable and perishing things there can possibly be aught to which it is profitable to cling.

Moreover, with mindful, scrutinising gaze directed upon what is usually considered to be desirable and pleasant sensation, the practiser of Right Recollectedness is told he will find that such so-called pleasur-

able sensation in essence consists simply in the relieving of some pain, were it no other pain than the pain of ennui. To drink water, for instance, is a pleasurable sensation, but only if one is thirsty,—that is, only if one is suffering from the distress of thirst to which this brings relief. At any other time the drinking of water would itself be a distress. To eat food is also a source of pleasant sensation, but only when one is hungry, as relief from that state of un-pleasure. When one is satisfied, to eat is not a pleasure but a pain. To sleep is a pleasure only as it is the means of removing weariness and drowsiness, unpleasurable sensations. And as with these, so with all the actions of the body usually regarded as productive of pleasure. In actual truth these are not so much pleasure-producing as simply pain-relieving; and carried beyond the point where they relieve pain, by the law of the mutation of sensation again become producers of pain and distress, if of no other, of the pain, the distress of satiety. If a man is suffering from a burning fever, the application of ice to his fevered brow may indeed be a pleasure, bringing him temporary relief from the heat that oppresses him, but on a cold day the application of that same ice would be a positive pain. On a cold day, again, the donning of a warm, heavy coat is a pleasurable thing, banishing the unpleasantness of cold; but on a hot day the same coat would be nothing but a burden and a distress. Of this the *Bhikkhu* is asked to take due note and to recognise accordingly the absence of positive value and worth from all so-called pleasant sensation.

In his practice of Right Recollectedness with regard to sensation, the *Bhikkhu* is further counselled to observe that it is with the sensations of the body as with the body itself: here as there, no real basis, exists for any notion of "self." A little child, he is told may indeed as it sucks its mother's milk, say to itself, "I experience pleasure," but the grown man who has come to the fulness of his mental stature, in experiencing any pleasurable sensation is to be aware that there is no ground for "I" in the matter. He is to know that all he can rightly say, is, "A pleasurable sensation has arisen"; this only, if he would abide strictly by truth and fact.

He is counselled closely to scrutinise sensation and observe its entirely conditioned character. If for instance, the sensation called sight arises, he is to note that this is so, first, because an organ called the eye is present; second, because within range of that eye there is a surface capable of reflecting light-rays; and third, because the eye is so placed

that the rays of light from the surface in question are able to reach and impinge upon its retina. The *Bhikkhu* is told to note well and never for a moment forget that if any one of these three conditions is absent, then nothing that can be called sight can take place; and that conversely, when all three are present, sight must take place. In the act of seeing as in all else, there is nothing partaking of the capricious or haphazard; wherever the conditions necessary to its occurring are found there it always occurs and must occur. In his recollected contemplation of the phenomenon of sight the *Bhikkhu* is to be aware that in strict truth, according to things as they really are, there is no just ground for the statement, "I see," but only for the statement, "There is seeing." And this discriminating and accurate envisagement of the operation of seeing is to be extended to all acts of sensing,—to the acts of hearing, smelling, tasting, touching, and thinking. For thinking too, in Buddhist belief, is only a species of sensing, the objects sensed being ideas. As, to see is through the eye to become aware of forms, so thinking is through the mind to become aware of ideas. As the eye is an organ for the apprehension of forms, so the mind is an analogous organ for the apprehension of ideas. To think is thus to see with the mind; as to see optically, is, in a manner, to think with the eye. Each of these operations is an act of sensing an object present. And as with the seeing of the organ of optical vision, so with the mind's seeing,—if any of the three required factors are absent, no such thing as thinking takes place. If the mind be in any way disordered in its functioning, if no idea comes in one way or another within range of it, and if such an idea does not actually come in contact with the organ of thinking, the mind in question, then no thinking takes place, there is no thought. Thinking too, like everything else, has its necessary conditions: these absent, it also is absent. Hence, in the perfectly recollected contemplation of the act of thinking inculcated in the seventh member of the Path, there is found no basis in truth and fact for any such saying as "I think." Just as one cannot rightly say, "I see," when alluding to the operation of optical vision, so one cannot rightly say, "I see," in the case of mental vision. One may not say, "I think"; one is only entitled to say, "There is thinking; there is thought." Of course the practice of Right Recollectedness in this particular has no quarrel with the ordinary usage of the expressions, "I see," or "I think." These modes of speech are a convenience such as can scarcely be dispensed with in ordinary human intercourse, if in addressing one another, men are not to be tangled up in wholly needless complications. But what the prac-

tiiser of Right Recollectedness is aiming at is a *completely accurate* presentation to himself of what is happening at each successive moment of experience. Pursuing such aim he perceives that all he is really entitled to affirm when he senses anything through any of his sense-organs up to that finest of them all, the mind, is that such and such a form of sense-action is present, and nothing more. When this is seen with perfect, utter clearness, and kept before the mind continually with respect to its own operations as well as those of the other sensing organs, then attachment to thinking, that last, most stubborn stronghold of the feeling of "I" is destroyed, and the mind finally delivered "with the deliverance that comes of wisdom."

A further exercise in the practice of Right Recollectedness is that of a constant mindfulness, an ever-present awareness of the particular state of mind present at each moment in respect of its tendency to lead towards, or away from, the deliverance just mentioned ; in other words, awareness of the "goodness" or "badness" of each state of mind as fast as it arises, coupled with the taking of the measures necessary to remove the "bad" state of mind that may have arisen and to replace it by its "good" opposite.

In this particular of its practice, Right Recollectedness blends, and in a way becomes one with, that member of the Path which immediately precedes it in order of mention, Right Endeavour. For if the practiser of this branch of Right Recollectedness becomes aware of the arising within him of lustful craving, with complete consciousness of what he is going to do and why, he deliberately turns his mind to the contemplation of the repulsive nature of body and of the processes that are taking place within it. He also turns away his mind from all thought upon the particular forms that excite the state of mind of which he wishes to be rid. He exercises heedful care as to the food that he eats. He chooses his friends and associates with prudence and circumspection. He engages only in such conversation as might help him to get rid of lustful thoughts ; he shuns all conversation that might prove an obstacle to his achievement of that end. So working and practising, he removes the first of the great obstructions on his pathway to deliverance.

Or, if in his practice of Right Recollectedness in this particular of watchfulness over the mind, the *Bhikkhu* becomes aware within himself of the arising of anger and ill-will, then he promptly reminds himself that this is a "bad" state of mind, one that hinders his progress towards deliverance, and he takes the necessary steps to bring it to an

end, to bring into being its contrary "good" state. He takes measures to beget in himself thoughts of lovingkindness, considering how profitable to himself and others is the cultivation of such thoughts, how productive of well-being and happiness to himself and all connected with him in the nature of the words and deeds that flow from such thoughts.

Or if, in his watch upon his mind, the *Bhikkhu* finds that it tends to fall into a state of torpor and dullness, he sets himself to remove the causes of the same, and to bring himself into a state of activity and energy of mind. He regulates his eating, adopts such postures of body as militate against sluggishness and sleepiness, and takes care to live only where there is plenty of light and air. Deliberately and recollectedly he perseveres in these practices until he has overcome the undesired and undesirable state of mind that obstructs his onward way.

Or, if the state of mind he discovers within himself is one of uneasy restlessness and profitless brooding, in his practice of Right Recollectedness he applies himself to get rid of these hindrances by the study of the Teaching that is intended above all things to bring rest and satisfaction to those who know and follow it; as also, by enquiry regarding that Teaching of those who know more about it than himself. Thus does he exercise himself to rid his mind of its needless agitation and to bring it to coolness and calm.

Finally, if the *Bhikkhu* finds himself tormented by doubts and indecisions and uncertainties, then, as in the case of restlessness of mind, he is to beget a better state of mind by steady application to study and enquiry into the Teaching of the Nature of Things. From such study and enquiry at length will come knowledge; from knowledge, certainty and assurance; and so all dubitancy, all incertitude, all hesitancy, will be banished from his mind for ever.

Thus putting away these five great hindrances to freedom, lust and ill-will and sloth and agitation and uncertainty, by begetting their opposites in the use of the appropriate means and accessories, the *Bhikkhu* makes easier his approach to, and speedier his arrival at, the complete deliverance of the mind which is the one goal of all his efforts, whatsoever.

Yet another exercise in the practice of Right Recollectedness has to do with a watchful observation and recollected awareness of the process by which arise within a man what are technically known as the "Ten Fetters." These Ten Fetters may arise in connection with every

act of sensing an object, whether through eye or ear or nose or tongue or skin or mind. The example of such arising of the Fetters through the mutual encounter of the eye and a form, may be taken as type of all the rest

In such a case, with the sighting of a pleasant form, there arises in the man of unguarded mind the feeling of desire to possess the said form, to have and to hold and to enjoy it. This is the first of the Ten Fetters,—that of Lustful Craving. If however, the object encountered is not a pleasant but an unpleasant one, then there arises in the unguarded mind antipathy to such a form, dislike and hatred towards it. This is the second Fetter,—that of anger or ill-will.

But in the case where the object seen is a pleasing one, and is obtained and enjoyed, there follows only too likely the proud feeling of possession, the feeling of exultation that “this is mine; it belongs to no other; great am I that know this delight possessed by myself, not by another!” Thus arises the Fetter called pride of Self. Upon it follows the feeling born of unrestrained, unthinking indulgence in the delight obtained, finding expression in some such thought as this: “This that I now enjoy is something real and substantial.” So arises the Fetter of a wrong understanding of the nature of things, the Fetter of False Views. Deeming now that what he enjoys is a veritable reality, questionings, dubitations with regard to the supposed reality will present themselves to the mind of the thus mistaken man. “Has this always been? Will this always be?” and a host of similar queries will arise within his mind. Thus comes to be the Fetter called Doubt or Uncertainty. Follows in the misguided being the intense desire just to be, to have existence, so only that he may be able again and again to repeat the enjoyment of his imagined real, substantial good. Thus arises the Fetter of the passion to Exist. Next arises the wish to make sure that in every existence obtained in the future the enjoyment craved will be unfailingly possessed; and the man gives himself to the performance of such rites and ceremonies as he thinks will ensure his arising again in some happy form of existence, in some sphere of being where it will be in his power to gratify his every desire for enjoyment. Thus arises the Fetter of Reliance upon Rites and Ceremonies. Then is born in the mind of the man astray, the idea: “But others may attain to enjoy this same delight I am bent upon by seeking it even as I do. Wherefore should such enjoyment be theirs?” And distress at the thought that any should have enjoyment but himself, brings into being the

Fetter called Jealousy. Closely allied to this Fetter there also arises a gloating pride in his own present enjoyment and annoyance at the spectacle of others in possession of a like pleasure, coupled with a wish that he might be able to take it from them and add it to his own, so to enhance his own sensation of delight. Thus arises the Fetter of Envy. Finally, in this particular exercise of Right Recollectedness which is observation of how the Ten Fetters come to arise, the *Bhikkhu* well perceives, clearly penetrates the fact that all these Fetters only arise because of the existence of the one, last, greatest Fetter of all, Ignorance, source and centre of all the evils that afflict man,—ignorance of the veritable nature of things. For with that ignorance removed, and knowledge, come in its place, this entire chain of fetters could never even begin to arise. This in his Right Recollectedness, the *Bhikkhu* well knows and perceives.

There remains only to the practiser of Right Recollectedness to be recollected as regards the seven constituent elements of that condition of perfect enlightenment towards which he strives, these namely:—This sane Recollectedness which he is at the moment practising ; Investigation as regards the Teaching of Enlightenment ; Energy ; Joyous Anticipation of the bliss of deliverance that lies before him ; Quietude of mind and body ; Concentration of Mind ; and perfect, unruffled Serenity as regards every possible contingency earthly or heavenly life of any kind can afford. Mindful of these seven ingredients of the State of Enlightenment, the *Bhikkhu* devotes himself assiduously to the work of producing them within himself and of bringing them to the full bloom of perfection.

Such is Right Recollectedness, complete in all its branches, as set forth by the Buddha Himself in His great discourse upon the "Foundations of Recollectedness." Summed up, it is recollectedness, complete awareness, everpresent consciousness at every moment of time of the true state of affairs as regards the body and the state or sensations of the body, and the mind and the state of the mind. It has for its object the complete elimination of error in the contemplation of these four classes of things,—above everything, the elimination of that most persistent, insistent error of all, the notion of "I." To give place in the mind to such notions as these: "This is *my* body. I am experiencing this sensation. *My* mind is thus. Such and such a state of mind is *mine*!"—this is not right, but wrong recollectedness. since it is the accentuating, the emphasising, and therefore the strengthening of that very idea of "I" which it is the express object of Right Recoll-

ectedness to weaken and finally destroy. Alike with the Path as a whole, this particular member of it is a method for the getting rid of this error and of every other error that flows from it. It is a method of arriving at a true, close, exact knowledge of the nature of our own and every other existence. With the coming of that knowledge, it is no longer ill with us: it is lastingly, finally, utterly well. For all the ills that afflict or ever can afflict the son of earth are comprehended in one single word, Ignorance—Ignorance of Things as They Are.

SĪLĀCĀRA.

Endeavour.

No decrying of other sects, no depreciating of others without cause; but, on the contrary, a rendering of honour to other sects for whatsoever in them is worthy of honour! By so doing, both one's own sect will be helped forward and other sects benefited; by acting otherwise, one's own sect will be destroyed in the injuring of others.

Asoka Inscription.

Spread of Buddhism.

In an age when the world was greatly in need of earnest, sincere thinkers and teachers, when the old ways of thinking about God and the mystery of the world had grown rusty and no longer inspired enthusiasm in the minds of people; when new spheres of thought and moral convictions were in demand and its formulas, rites and sacrifices no longer appealed to the common mind, was born Gautama Siddhartha, the great Teacher, whose life and work has through ages past influenced the history of the world in the matter of human thought and activity. The philosophy of the Upanishads and the Sankhya doctrines of Kapila showed already which way the wind was blowing. But what the world needed was the actual presence of a self-less spiritual hero to bring about a reformation against the ritualistic Brahmanism. This it was supplied with in the person of Gautama, the Sakyamuni.

To the large-hearted sympathy and the sublime teachings of this the highest and the most beneficent personality in the history of thought is greatly due the firm hold that Vedantism has over the minds of the people in India. To the same great personage it might be perhaps that Christianity owes its cherished doctrine of love. The birth of a Sankarācharya or a Christ was possible only after that of the Buddha. Both of them have freely worked upon what was originally the invention of Gotama. It was his zeal that made the gospel of love and service a universal thing. His missionaries, a band of earnest thinkers carried it to the limits of the world, and thus made it of far-reaching consequence. Before the Sakyamuni, religion was tribal and exclusive. The missionary aspect of religion, the earnest effort to carry to all, even to those beyond the pale of one's tribe, caste or sect, the tidings of peace and good-will among men was the work and invention of Gotama made known to the world first, when he sent out his disciples with the injunction, "Let not two of you go the same way. Preach, O Bhikkus, the doctrine which is glorious", and since it is that the world has been influenced by the proselytising efforts of one prophet or another, Gotama was thus an epoch-making man and his Dharma, a teaching of world-wide influence. But for him the history of the world would have been a good deal different from what it is.

Such a man was he, who was born at Lumbini, in the Eastern valley of the Ganges, in the latter part of the sixth century B. C.

The Ariyans had pushed forward from the Punjab, their home in vedic times and had settled themselves along the lower slopes of the Himalayas and down the eastern valley of the Ganges. The four mighty Princes of Buddha's time were the kings of Ujjeni; Kosambi; Magadha; and Kosala. The capital of Kosala (Oudh), Savatthi, was the reputed scene of many of Buddha's most striking discourses. Over this premier state ruled the mighty king Pasénadi, a noble character, an important personality in early Buddhism.

Like all good Indian kings he favoured all schools of thought with an equal zeal. His interview with the Buddha is very interesting. He had, one day, asked Buddha, how he, being so young as compared with other then well-known teachers, could claim an insight beyond theirs. The reply simply was that no Dharma should be despised because of his youth. In fact the test of a teaching is the nature of its doctrines and not the personal peculiarities of the teacher.

In the sixth century B. C., the state next in importance to Kosala was the kingdom of Magadha. Here ruled the Saisunaja dynasty. Bimbisara or Srenika, who was the fifth of the line, ruled from about 528 B. C. to 495 B. C. At the gentle bidding of Gautama, and when he spoke.

“of life, which all can take, but none can give”.

“Life which all creatures love and strive to keep”.

this king is said to have stopped a great sacrifice which he was pompously celebrating.

It is said that he was starved to death by his favourite son Ajatasattu, at the instigation of Devadatta, Gotama's cousin, who refused to accept the Buddha Dharma. During Bimbisara's time Magadha has been noteworthy as the place where both Buddha and Mahavira—the founder of Jainism—preached. Ajatasattu was not a supporter of the Buddhists, yet he was tolerant. On a visit to the Lord Buddha, one day, he is said to have expressed remorse for his crime. Such were the political environments in which Buddhism had its beginning.

Coming now to the social and religious environments, Buddha, though a Sakyan, the king of Kosala, strongly supported him. He spoke the vernacular of his time, which supplied him with an easy means to spread his Gospel. The growth of this language which was common

among the cultured laity was the direct outcome of the supremacy of Kosala and of the security and occasion it afforded for peaceful intercourse. Another result of this supremacy was the growth of an institution of *Paribhajakas*, the recluses. It was these men who formed the first important factor of the new movement. They were greatly respected throughout the country and influenced the people in matters of Ethics, Religion and Philosophy, by their constant visits to them in fair seasons of the year. In *vassa* (the rainy season) they made a halt at one place. The clans and Rajas provided them with meeting-halls and resting-places (*vihares*), wherein they discussed their several systems and beliefs with people in the neighbourhood. The career of a *Paribhajaka* was open to anybody, to men as well as to women, to Brahmins, Kshatriyas, and even to the Sudra. Their institution served a double purpose. They were first, the precursors of the coming change, and secondly, they helped a great deal to bring about that change. In fact the conditions of Northern India at that time which made it possible for such people to lead a life of a wandering priest in pursuit of truth were the signs of an awakening in religious and philosophical ideas which ultimately brought about the upheaval, known now as Buddhism.

During this time Brahmins, too, took part in religious and philosophical discussions of the day, but their influence in social and religious matters was not so overpowering then, as in later times. The inscriptions in India show this for the period from 200 B. C. to 400 A. D. and therefore, *a fortiori*, it must be argued that the Brahmins were not predominant at the time of the rise of Buddhism.

Other remarkable conditions of this age were that absolute liberty of thought and expression was allowed to all people without distinction. This toleration was the more noteworthy, considering how zealous and earnest, people of those times were in matters of religion. The age did not lack in social liberty too. There was altogether a much freer possibility of change among the social ranks. The modern system of caste in its exclusiveness was not known then in India. The pride of race and birth and the two grand restrictions as to eating and marriage, the foundations of modern caste system, existed then no doubt; but the system as such was built up after the decay of Buddhism in India.

“Having considered the conditions antecedent to the rise of Buddhism, the events connected with the Life of Buddha must be studied. The most important is the attempt of Mara to tempt him. The first occasion was when Bodhisathva left the palace, Mara stood in the gate and

stopped him "Depart not, O My Lord" exclaimed the evil one, "in seven days from now the wheel of empire will appear, and will make you sovereign over the four continents and the two thousand adjacent islands. Therefore, stay, my Lord."

Bodhisatva replied

"Well do I know that the wheel of empire will appear to me: but it is not sovereignty that I desire. I will become a Buddha and make all the world shout for joy."

The second time was when the Tathāgata, after a practice of severe self-mortification, having bathed his body, left the Nairanjana river. "Thou art emaciated from fasts, and death is near", said Mara. "What good is thy exertion? Deign to live, and thou wilt be able to do good works." The Blessed one then replied, "O thou, friend of the indolent, thou wicked one, for what purpose has thou come? Let the flesh waste away; if but the mind becomes more tranquil and attention more steadfast, what is life in this world? Death in battle is better to me than that I should live defeated."

The third time was when he was resting under the shepherd's Nyagródha tree on the bank of the river Nairanjana, immediately after having reached the great Enlightenment. The evil one stood beside him and addressed thus:—"Pass away now, Lord, from existence. Let the Blessed one now die! Now is the time for the blessed one to pass away". To these the blessed one replied saying "I shall not die, O evil one, until not only the Brethren and Sisters of the order, but also the lay disciples of both sexes, shall have become true hearers, wise and well-trained, ready and learned, versed in the Scriptures, fulfilling all the greater and lesser duties, correct in life, walking according to the precepts, until they, having thus themselves learned the doctrine, shall be able to give information to others concerning it, preach it, make it known, establish it, open it minutely, explain it, and make it clear—until they, when others start vain doctrines, shall be able to vanquish and refute them, and so to spread the wonder-working truth abroad! I shall not die until the pure religion of truth shall have become successful, prosperous, widespread, and popular in all its full extent—until, in a word, it shall have been well proclaimed among men!"

(To be continued.)

ROBERT GUNAWARDHANA.

Abhidhamma.

By Kodagoda Upasena Thero, Principal, Saddharmodaya Pirivena.

(Translated by C. A. Hewavitharne.)

What are the four beyond-the-worlds (lokuttara) thoughts ?

They are the forms of consciousness associated with

- (1) The Path of the stream attainment.
- (2) The Path of the once returning.
- (3) The Path of the non-return.
- (4) The Path of the Passionless.

The Kāma-vācara Rūpa-vācara and Arūpa-vācara thoughts bring their resultant effects in the three worlds of sense, form, and formlessness. The Lōkottara thoughts tend to bring release from all such worlds.

(1). The Eightfold Path which leads to the ocean of Nibbāna is called the stream and the first entrance into this stream is called stream attainment.

- (2). The once returner is reborn in the world of men only once.
- (3). The non-returner is not reborn in the world of men.
- (4). The passionless one has rent asunder all bonds.

The Lōkottara thoughts are to be cultivated through the meditation on the purity of Insight.

These Visuddhis or Purities are 7 in number.

- (a). Sila visuddhi,
- (b). Citta visuddhi,
- (c). Diṭṭhi visuddhi,
- (d). Kankāvitarana visuddhi,
- (e). Maggāmaggañāna dassana visuddhi,
- (f). Patipadāñāna dassana visuddhi,
- (g). Nāna dassana visuddhi.

In the meditations of Purity of insight all material and mental phenomena are analysed with reference to their impermanent character.

(a). *Sila Visuddhi* is the Purity of Moral restraint. These have been mentioned under the term *Catu parisuddhi samvara Silam*.

(b). *Citta Visuddhi* is the freeing of the mind from the five restraints (*panca nivarana*).

(c). *Ditthi Visuddhi* is the proper realisation of the Name and Form. Concisely it is the understanding of the body with regard to its primal constituents and its impermanence and changeableness; and the understanding of the mind with regard to its association with pain, and its soullessness.

(d). *Kankhāritarāna Visuddhi*. This is the understanding of the causal phenomena underlying Name and Form. Concisely the conception of the Name and Form (the being) takes place as a result of ignorance, craving and attachment. In its embryonic stages the development of the form, is through the agency of the forces of *Kamma*, or previous ante conceptual thoughts; consciousness; nutrition and physical forces; later, the Name and Form comes into relation with action and interaction of sense objects.

Similarly it constitutes the analysing of visual, auditory, etc. phenomena as due to the bringing together of the eye, ear, etc., their contact with object, their association with light, sound etc., and the analysing of the resultant sense impression; also the analysing of deeds good and bad and their resultant effects.

In short it is the inquiry after the causal relations of cause and effect and the realisation of the cause of sorrow underlying the purity of the inquiry of the causes.

This inquiry also involves the getting rid of doubt.

(e). *Maggā magga Visuddhi*. This is the realisation of the Path and No-path.

This is a further analysis of *Skhandas* taking them as groups and the realizing of their coming into existence and disappearance and the impermanence of all material phenomena and the realization of them as non-entities; and the grasping of the chain of causation that through ignorance come into effect tendencies, etc. and the realizing that through the interaction of *Kamma*, ignorance, craving and nutrition, form comes into being and through their disappearance it ceases; Similarly the realization that Name (or perception, volition and consciousness) comes into being and disappears.

The semi impurities associated with the no-path are as follows:—

The halo that emanates from the body of the one who is entering on insight.

The five fold pleasures that arise with the insight.

The calmness that leads to the burning of the passions.

The unswerving energy associated with faith in the Buddha.

The effort that is right associated with desire for right effort.

The Bliss of Insight.

The knowledge associated with insight.

The power of remembering previous births.

Serenity.

These impurities may be mistaken for the Path. Hence they are called the 'No-Path.' And the attachment that arises with each of these nine.

(f). *Patipadāṇāna dāssana Visuddhi*. This is the purity of insight which comes after the attainment of the nine divisions of Pañña.

These are the knowledge that recognises the coming into being and disappearance of the material phenomena. (Udayabya pañña).

Bhanga pañña which recognises the disruption taking place in material forms.

Bhaya which recognises the cause of fear in material forms.

Adinava pañña, which analyses the defects in material forms.

Nibbida pañña, which sees the dissatisfaction in forms.

Munchitu kannuyata pañña, which is the desire to escape from material forms.

Patisankānupassana pañña. The frequent recalling of the way of escape from the Skhandas.

Sankhāruphekkhamā, indifference towards material phenomena

Saccānulomika pañña, the knowledge that precedes the Paths.

This is the insight of receptivity which precedes the Path.

(g). *Ñāna dāssana Visuddhi*. The purity of insight which realises the Four Truths and which is free from passions.

At the end of Saccānulomika pañña, the seeker is fully in a state to enter on the paths of the Aryan or the selfless ones, hence called Gotrabhu.

Then comes the mind of the stream attainer which further realise the Four Truths by the development of four conditions of purer knowledge (pariñña) subjection (pahāna), possession (sacchikiriya) and enhancement (Bhāvanā) and reaches the stage of Ecstatic calm.

This beyond-the-worlds-Path is known as the Purity of perception of knowledge.

The Fifth Precept.

AN ADDRESS DELIVERED BEFORE THE RANGOON COLLEGE
BUDDHIST ASSOCIATION BY THE REV.
BHIKKHU SILACARA.

"There is some water. I very much want water but that water is not mine. It belongs to some one else. Perhaps he wishes to drink it himself. Therefore I take it." And so, instead of rushing impetuously at the precious liquid with intent to drink, the civilized man just because he is a civilized man and not a savage, will stand still and ask that he may be given the water, as he is very thirsty : and when it has been given him will not omit to thank the giver for his kindness : even in his great need, he observes the Second Precept which forbids taking things that have not been given. The savage, immediately and without the least thought of the rights or wrongs of others, expresses in action his own personal need. The civilized man no less experiences the same need but checks the natural impulse to gratify it at the cost of no matter whom : he inhibits the impulse of nature to give that need immediate expression in action : and only allows his natural craving for the water its due gratification after a period of reasoned consideration and constant action.

But let such a civilized man drug his mind with alcohol and what an unpleasant change takes place. He who formerly had placed a drag upon each primitive instinct, now gives such instincts unfettered play. Each impulse to action proceeding from an impression from without is answered at once by action without any regard to its possible or probable consequences for evil in the present or at a future time. Reason, reflection, consideration are given no opportunity to raise their voices, so suddenly does the act follow upon the incitement thereto. All the results slowly and laboriously acquired, of heredity, training, education, and religion are swept away as if they had never been, and the man has become, to all intents and purposes, a civilized man no longer, but a savage whose one imperious motive to action is desire, and that alone. In such a state, the man meets angry word with word still angrier : meets violent blow with blow still more violent ; and so are done deeds

of violence and death by men who in their sober hours were quite incapable of such ; and a whole life-time of repentance afterwards is yet not long enough to make good the evil wrought in a moment of heedlessness and recklessness under the influence of the fatal drug. The ancient Greeks had a fable of a certain enchantress who gave men to drink of a cup whereby they were turned into the forms and habits of pigs. Surely that cup of Circe was charged with alcohol ; for in that fascinating draught lies a dreadful power to turn the best and manliest to wallowing like the filthiest of swine, thieving like the most meanly cunning of foxes, ravening and raging like the most ferocious and cruel of tigers.

Among the Jātaka tales is to be found more than one example of this terrible power possessed by intoxicants, of transforming civilized men into savages and brutes. There is, for instance, the story of Chattapani, the court jeweller.

A certain king of Benares, we are told, commanded that there should be brought before him a man possessed of the Four Excellent Virtues,—namely that he was never jealous, never drank intoxicating liquors, never was overpowered by ardent desire, and never gave way to violent anger. After some search Chattapani the Court jeweller was presented to the King as being such a man. The King enquired of him in turn how he came to be possessed of each of his four virtues ; and upon asking Chattapani how it is that he had come to abstain from drinking strong liquors, Chattapani told this sad and terrible story.

“Once, O great King,” he said, “I too was a King and my name was Kitavasa, and I was very fond of intoxicating liquors and of meat. And it was a command that no animal should be killed in my city on the sabbath day ; and so the cook in my kitchen had to prepare all flesh food for my sabbath dinner upon the day before. But on one occasion it happened that the food was not properly guarded, so that the dogs gained access to it and devoured it all. Then the cook came to my queen in great distress of mind, and told her that the dogs had eaten up all the meat that was intended for the dinner of the King ; and he asked her what he should do. “Do not be distressed !” said the queen. “The King is very fond of my little son. I will dress him up and put him in the King’s arms ; and then when I have done so, you will bring in the dinner and set it on the table and the King will never notice anything amiss.” And as he was counselled by the queen, so the cook did. But I was drunken with much wine, and seeing that

no flesh meat had been set before me, I asked the reason why. They told me that the dogs had eaten up what had been prepared, and that because it was the Sabbath, no meat was to be had. 'What!' I cried, 'you can't get meat for the King's dinner, can you not? There! There is meat! cook that!' And in my drunken fury, I wrung the neck of my infant son and flung the little corpse down in front of the cook. And the cook went and did as he was bid, none daring to weep or utter a word of remonstrance for fear of me; and I ate of the body of my own son. But when the next day was come, and I had slept off my drunkenness, I called for my son to be brought to me that I might play and sport with him. And they told me that he was dead; that I had killed him and eaten of his flesh. Then, great King, I was overwhelmed with sorrow, and rubbing dust upon my mouth, I solemnly vowed that nevermore would I touch strong drink through all my future lives lest I should never arrive at enlightenment; and that resolve have I kept until now.'

Another story from the Jātaka collection that depicts with equally vivid power the baneful effects of intoxicating liquor, is the story of Elder Sāgata.

At one time in the course of his constant journeyings, the Lord Buddha came into the neighbourhood of a place called the Mango Ford, where,—so the people of the place warned the Blessed One,—there had its home a great and powerful Nāga or snake which might do Him harm if He passed by that way. But the Buddha had for servant an elder called Sāgata who possessed supernormal powers; and when this Sāgata heard that a dangerous snake had taken up its abode at the Mango Ford he went thither and sat down on a heap of leaves to wait for what would happen next. Very soon the snake made its appearance and tried with its powers of enchantment to overcome Sāgata. But Elder Sāgata was too strong for it, and in the end, after a contest, subdued and tamed it. After that, when the Buddha visited the city, every one ran out to see the Buddha and also to see the great Elder Sāgata who had subdued the Nāga of the Mango Ford. And in their gratitude to Sāgata for the good service he had done them, they foolishly gave him ardent spirits at each house where he sought alms, so that soon he fell down helpless in the street, and was unable to raise himself again; until, the Buddha coming by, and seeing his wretched condition, told some of the Brethren to lift the Elder Sāgata and carry him back to the place where they were residing. Arrived there, the Brethren placed

the Elder Sâgata down with his head towards the Buddha, as was right and seemly. But in his drunken witlessness, Elder Sâgata turned him round until his feet were turned towards his Great Teacher and Master a most unfitting thing. Then the Buddha spoke to the Brethren, and said ;

"Is this the sort of reverence which the Elder Sâgata showed to me aforetime ?"

"That it is not, Lord," the Brethren replied.

"Who was it that subdued the Nâga at the Mango Ford, monks ?"

"Sâgata did, Lord "

"Could Sâgata now subdue even a little water lizard ?"

"Nay indeed, Lord ?"

"Is it then proper or fitting to drink anything by the drinking whereof one is deprived of his senses ?"

"It is not fitting, Lord" replied the Brethren.

Then the Buddha spoke to the Brethren in censure of the Elder Sâgata, and then and there laid it down as a precept to be observed by all his followers henceforth, that they should abstain from partaking of any kind of intoxicating liquor. And He further told them, how that once in one of His past lives He had been the head of a band of pious and devoted hermits who lived on the slopes of the mighty Himalayas, remote from the haunts of men. And how that once his disciples had obtained leave from him to go down to the valley and get salt and vinegar and other necessary medicaments for their use. But while they were sojourning in a certain royal park, the King, filled with admiration for their pious and dignified bearing, thoughtlessly gave expression to that admiration by offering them to drink of spirituous liquors, under the idea that this must be a great and special treat to them, such as rarely come the way of hermits. Soon, however, he had little further cause to admire them, for in a very short time, overcome by what they had drunk, the whole band of ascetics had completely forgotten and sang and danced and laughed and cried, kicked their begging-bowls away from them ; and finally lay down on the ground and slept like logs. In due time they woke, and sore ashamed of their unseemly behaviour, returned to their teacher in the mountains. He kindly asked them how they had fared in the valley, and if all had gone well with him. Then they had to confess to the foolishness of which they had been guilty, in these words ;—

"First we laughed and then we danced ;
Next we sang ; anon we wept.
We drank what took our wits away.
'T was well we were not turned to eyes. "

In these three stories from ancient days we have samples of what it is in the power of strong drink to do with the man who is so misguided as to let it cross his lips. In the first case, intoxicating liquor turns the King on his throne—the highest in the land, he who was meant to be a pattern of right conduct to the people under him :—We see alcohol turn this King into a savage cannibal who kills and devours the body of his own son. In the second case, it is an Elder of the Order of the Buddha's monks, and a personal attendant of the very Buddha Himself, who, under the influence of intoxicating liquor so far forgets all his duty to his Lord as to show towards that Lord the grossest rudeness and discourtesy. Whilst in the third case a whole party of pious ascetics, partaking of alcohol are thereby deprived of all sense of propriety and decorum, and sing and dance and generally comfort themselves like a troop of foolish monkeys.

Old stories these, but their parallels are to be found occurring every day in this present time. Not a day passes but the newspapers of every great city on the globe have to record at least one crime, one atrocity committed by some poor witless mortal, made witless for the time being by the poison draught of alcohol, so potent to rob men of their brains and leave them senseless savages and brutes.

But unfortunately there is no need to go to the newspapers of foreign countries,—to countries that have not had the inestimable privilege of the teaching of a religion that enjoins abstinence from strong drink,—for modern instances of the degenerating influence of alcohol. Even here in Burma*, in a country that for long centuries has enjoyed that privilege to its great advantage and well-being, the columns of the daily newspapers are beginning to tell the same sad tale of evil deeds wrought under the influence of alcohol,—of sudden, unpremeditated murders and brutal assaults, for which the unhappy doer is haled before the officers of the law and punished with years of imprisonment for the deed of a reckless moment.—reckless because the doer was under the influence of that liquor whose fatal property it is to cause recklessness, even as the words of the Fifth Precept inform us. To

* And here in Ceylon.

the despair almost, of those who have the task of preserving order in Lower Burma, violent crime is here increasing at an appalling rate, certainly to a much greater extent than is the case in Upper Burma : and it is impossible to banish the suspicion that the neglect of the Fifth Precept has much to do with this unhappy state of affairs ; for here in Lower Burma there is a larger number of foreigners of all nationalities who know nothing of the teaching of that Precept, and in this case example is only too apt to breed imitation.

The vehicle that carries a Buddhist eventually to Nibbāna has three wheels :—it is a tricycle, so to speak,—and those three wheels are Dana, Sila and Bhavana. For long enough the Burmese have been travelling the Nibbāna road, the road pointed out by the Lord Buddha upon the one wheel of Dana. But they cannot hope to travel fast or very far on one wheel. It is time now, and high time—for soon it will be too late—to add the other wheel of Sila to the Dana wheel, and so they will have a bicycle that will bear them swiftly along the road for many a mile yet before they will need the third wheel of Bhavana wherewith to finish the journey where the road is too steep for any bicycle to travel. It is high time that to their care to give of their substance for the support of the bhikkhu, they should add this other care,—the care that of themselves they should observe Sila the Precepts of Right Living, and most heedfully of all, the Fifth precept ; for the break any or all of the others.

(To be continued.)

The Patīccasamuppāda Dhamma.

In the Introduction to the Nidāna Sutta in the Dialogues of the Buddha by Professor and Mrs. Rhys Davids, they conclude in the expression of their sentiments thus:—

“Had the fates been kinder to the writings of the Atomist of Abdera, had the “teleological reaction” not been led by two men of such extraordinary genius as Plato and Aristotle, it is conceivable that the whole philosophy, not to say the Dhamma, of the West, might have flowed along a channel in which the influence of the mikros and the megas Diakosmos might have brought forth that philosophy and that Dhamma more nearly parallel to the informing principle of the Patīccasamuppāda. As it happened, Europe learned from Athens compromise and comprehensiveness, learned to believe in a universe governed partly by necessity and partly by chance, learned to combine belief in unchanging natural law with belief in first and final causes.

“And so gradually has the realm of regular, causal sequence encroached upon that of the causal and the arbitrary, that on no period in the intellectual of Europe can we place our finger and say:—Here the concept of a universe governed, as to its every movement and happening, by natural causation, was brought home to the minds of men,—to the mind of one man. There is nothing resembling the intellectual earthquake caused half a century ago by that extension of the law of causation: the theory of evolution. Or was there some such milestone of rational development reached, when Demokritus formulated the philosophy of Atomism, and won renown as a great prophet and teacher of mankind ?

“In the history of Indian thought, on the other hand, we can point to such an epoch-making crisis, we can discern the significance of the law of universal causation breaking in on a great mind with a flash of intuition. The law, we read, stands as fundamental, whether Tathāgatas have arisen or not. But the Tathāgata penetrates and masters it, and delivers the knowledge thereof to the world.

“No such crisis of thought is patent in the literature of the Brahmins, though that literature extends over practically the whole era of Indian culture. Those Upanishads which are ranked as the oldest show a *naïf* animism: these ranked later reveal thought attained to

relative maturity. But there is no evidence of a transition causing a mental upheaval. In the seventy two stanzas of the Sankhya Karika, again, 25 per cent contain some consciously generalized affirmation respecting cause and effect. The abstract causal concept shows as a well-matured instrument of metaphysical thought. Throughout the Yoga sutras too we find allusions to causality as an abstract idea. It is only in the Buddhist Nikāyas that we come again at the actual effort itself of the human mind to get at a more scientific view of world order, an effort which is marked with the freshness and vigour of a new fetch of intellectual expansion, and the importance and gravity of which is affirmed with the utmost emphasis both in the earliest records and in the orthodox literature of ten centuries later.

“Now in the history of philosophy, whether its concepts be sought in the cell and the academy of the originating seer, or in the reaction to his influence in thoughtful and earnest minds, nothing is more illuminating either for chronology or for interpretation, than to catch the intelligence in the act of ascending to a fresh vantage-point in its interpretation of the world-

.....dhammamayam, Sumedha
pāsādam āruhya, Samantacakkhu.....
avekkhassu !

And since no auspicious day amid Egyptian or trans-Aegean ruins has brought back to us Leukippus or Demokritus, the Buddhist Pitakas by presenting this evolutionary moment, possess a unique interest for the historian of human ideas, not only in India, but in the entire world of culture.”

Unfortunately for India and for the whole world today this epoch making Doctrine is not to be heard in the academies of India, and the comforting Doctrine has been forgotten by the sons of the soil.

In India there is a continuity in the process of philosophical evolution of thought. In the Aranyas the Rishis thought out the deeper problems of life, and the differentiating schools of philosophy had their respective Upanishads, each Upanishad containing the germ of a philosophy either contradicting or supplementing it. In India in the ancient days thinkers met each other in the Debating Halls built by kings and Queens, and the people met to listen to their dialectics. Intolerance was unknown in ancient India, and the highest achievement of Indian culture was to evolve the superhuman by a rationalistic process of illumination based on Yoga. Wisdom of Nirvana and Yoga went together. without Yoga no Dhyana was possible, and without Dhyana no realization

of Nirvanic wisdom was consummated. To reach the heights of Immortality by a purifying process of both mind and body was the ambition of the mystic student of psychical research. Hedonistic materialism which prompted the activities of sense organs in the physical plane was opposed to paramartha Doctrine of Nirvâna. Morbid asceticism that took pleasure in the mortification of sense organs was repudiated as profitless and causing pain. Where there was pain and suffering there was no Nirvâna. It is destruction of sorrow, misery, tribulations of the mind that the wisdom of Nirvâna enunciated. Materialistic sense enjoyment that gave immediate pleasure and ultimate pain with loss of consciousness was opposed to the Nirvâna wisdom. The Rishis, both kshatriyas and Brahmans, enunciated certain systems of culture based on Yoga, but they could not evolve a philosophy that would appeal to the princes and the people alike. What is needed for the guidance of man in the path of activity is a course of action that would appeal to the thoughtful. When the human mind reaches a certain stage of philosophic evolution, it yearns to reach the summits of absolute freedom untrammelled by the dogmatics of teleology.

Buddhism is the only religion that has not had a bloody record throughout its career of conquest. Before other religions were born, it had spread the beneficent teachings of the Lord of Compassion throughout Asia.

In the Nidana Sutta of the Digha the Divine Teacher explaining the ultimate causes of man's decline laid stress on Tanha, that craving for new desires in manifold forms.

Only for a short time do we live on this earth, and what misery we have to go through during the short period. Why create more misery by our cravings, selfishnesses, pride, conceit, egoism with all the materialistic advantages to enjoy pleasures of the senses. The answer that we could give is what the Buddha preached to the people of India 2500 years ago: It is due to Tanha, Mana and Ditthi. The ahankara and mamamkara, egoism and mineness, associating with cravings and pride. The ambrosial Truth that the Lord Buddha preached to a suffering world 2500 years ago, is needed today. The Law of Evolution based on operating Causes have yet to be preached to the kings and the people of the west. The Religion of the Tathagato is absolutely needed today to enlighten the people of the west.

ANAGARIKA DHARMAPALA.

Samyutta Nikaya.

Translated by C. A. Hewavitarne.

CHAPTER IV.—SATULLAPAKĀSIKA VAGGO.

I. SABBHI SUTTAM.

CULTIVATE THE WISE.

Thus have I heard. The blessed one was dwelling at Savatthi in the Jeta grove in the monastery built by Anathapindika.

At that time a large number of the celestial beings of the order of the Extollers of virtue illuminated with their radiance the whole of the Jeta grove in the middle watch, and approaching where the Blessed one was and standing on one side addressed the Blessed one.

Standing on one side, one of the Devatās uttered the stanza before the Blessed One.

* With sages live, friendship with them fulfil;
To him who knows the sages' Law, comes good not ill.

Then another uttered this stanza :

With sages live, with them in friendship bound :
By none but know their Law is Wisdom found.

Then another uttered the following :

With sages live, to them in friendship cling,
Who knows their Law, feels not midst pain its sting.

Then another uttered the stanza :

With sages live, friendship with them essay :
Who knows their Law, midst kin will shine alway.

* Sabbhiréva samásétha, sabbhi kubbétha santavam
Satam saddhammam aññāya seyyō hōti na pápiyō.
Sabbhiréva samásétha, sabbhi kubbétha santavam
Satam saddhammam aññāya paññā labbhati náññatō.

.....sōka majjhé na sōcati.
.....ñāti majjhé virōcate
.....sattā gacchanti suggatin
.....sattā tiṭṭhanti satatan
.....sabba dukkhā pamuccati.

Then another uttered the stanza :

With sages live, friendship with them maintain ;
Who know their Law, such beings to bliss attain.

Then another uttered the stanza :

With sages live, with them for friendship strive,
Who know their Law, in happiness long thrive

Then another thus spoke, "Which of these sayings Lord, is most perfect?"

"Each one is worthy of respect according to his matter; but hear me also."

With sages live; friendship with them sustain;
Who know the sages' Law, cease from all Pain.

Satullapakāyika.—These were the celestial beings who were so called from their birth in heaven as the result of the acquiring and extolling (ullapetva) the virtuous qualities of good and wise men (satam).

Kāyika is the same as nikāya a group.

The commentary says that a certain number of merchants set sail in a ship and after seven days the sea began to rage and the vessel to fill with water. Each one began praying to his guardian spirit in despair, one only among them sat still fearless reflecting on the purity of his life. Seeing him thus they asked him if he had any cause for his fearlessness

"Yes," he said, "on the day of sailing I gave alms to the Order and took the five precepts and hence I have no fear." On their asking if it could be of service to them also, he said "yes," and dividing them in seven groups of a hundred each he taught them the five precepts. Shouting to them as the ship sank, "You have no relief except in reflecting on the purity of conduct" he heartened them till their death.

After death they were born in the Heaven of the Thirty-three in seven celestial abodes surrounding that of their teacher.

Soka majje.—like Bandhula Mallika and Sankicca sāmanéra in the midst of robbers says the commentary.

Athwanagalu Vihara Wansaya.¹

(Translated into English verse.)

PART I.

Omniscience' Lamp, filled with the oil of Love
Whose wick is wisdom and whose socket Zeal,
Bright like the full moon when it shines above,
Dispelling all my ignorance, I feel

By such a longing mind possessed to sing
The life of him, Sri Sangabodhi named,
To strive for Buddhahood this isle's sole King
For sinless heart and sinless actions famed.

Of Brahman birth, in all the Dharma versed
For Learning crowned the king of Buddha's fold
My mind with written scrolls and folklore nursed
With keen endeavour I this tale unfold.

In Lanka tainted deep with heresy
Despite the Dharma's cleansing flood, there stands
A town, enshrined to Buddha's memory,
Fair Minibe,² where gems lie in the sands.

The lordly river³ beautifying its face
That springs to life on blest Sripada's⁴ side
The mount where lies impressed a peerless grace
Flows past it with a victor's joyful stride.

1. This is a Pali work, partly in prose and partly in verse, relating the life of Sangabodhi I or Sri Sangabo who reigned at Anuradhapura A. D. 252—254, and believed to have been written by High Priest Anomadassi in the reign of Pandita Parakramabahu who reigned at Dambadenia A. D. 1250—1285. Anomadassi is also the author of the celebrated astrological work Daiwagnakamadhenu written in Sanskrit. Athwanagalla is a village in the Siyane Korle of the Colombo District. Its temple, built by Gothabaya in memory of Sangabodhi, still attracts numerous pilgrims.

2. Said to be Menik Kadawara.

3. Mahaweli ganga.

4. Adam's Peak, where is seen the impression of the Buddha's foot (Sripada made by him on his third visit to Ceylon, is the resort of pilgrims from all parts of the Buddhist world,

Maiyangane Stupa rears o'er its tide
 High as the blister on the Raksha's⁵ skin
 Scorched by the fires from Buddha's seat of hide
 When He did from Yakkhas this island win.

When during days of drought their vapour-board
 From this perennial river clouds redeem,
 While pile on pile they press their unseen load,
 In form they like the solid Stupa seem.

Reflected in the river's crystal face
 The Stupa quivers in the current strong
 Entwined therein as in a snake's embrace
 Who home in reverence bears it along.

Hard by a chief of royal family
 Selabe dwelt; to him was born a prince
 Whose future read by aid of palmistry
 Revealed a blessed life averse to sins.

"Thy son," so said the learned men, "has signs
 Of high degree; of Lanka's mighty realm
 He will be supreme King: so run his lines"
 Which words the father did with joy o'erwhelm.

His mind in fear of danger from Tissa⁶
 Then Anuradhapura's Sovereign,
 He took his infant to the Pansala
 Where High Priest Nanda dwelt in peace serene.

He laid him by the Priests and the Bo-tree,
 "To you and this tree's deity I consign
 My son, that ye may to his welfare see:
 The name of Sangabodhi him assign."

With such words, to the yellow-robed throng
 He offered him, and to the god who shed,
 His influence on the tree. With him along
 He brought his son back to his joyous bed.

5. The Rakshasa named Samsara. This refers to the first visit of Buddha to Ceylon when he appeared above the warring Yakkhas and Rakshas and quelled their strife with fire, rain and darkness. Being allowed only sufficient space to place his "pathkada" consisting of a piece of hide in their midst, he sat on it, caused fires to rise from all its sides and drove the Yakkhas and Rakshas as far as the sea-coast. Over this spot was built the Maiyangane Dagoba.

6. Woharatissa who reigned at Anuradhapura A. D. 215—237.

And when the prince seven summers hardly knew
 Selabe passed from Earth to heaven alone,
 Then he, for he to Nanda was nephew,
 To Nanda's temple came, meek as a dove.

While in his uncle's cloisters lived the boy
 The Tripitaka's lore he conned with ease,
 And other arts he used as if a toy
 With skill more great than one in mortals sees.

For he by merit earned in previous lives
 Was blessed with varied wisdom's plenteous store,
 And love of good, which greater strength derives
 By practice of the Dharma taught of yore.

In knowledge and in virtue thus replete
 In manliness of form delighting all,
 When he to manhood came, with voice complete
 Fame rang his praise in the ears of all.

What boots it that Fame thus her trumpet blew?
 His graces, hydra-wise grew numberless:
 Hair like thin trailing clouds of wondrous hue;
 The face like the full-moon in gentleness.

The neck so smooth like chanks as bright as gold;
 The gait as of a tusker passion-drunk;
 The shoulders broad and like a mount of gold;
 The thighs in form like to a tusker's trunk;

Arms perfect like the boughs of Kalpa-trees,⁷
 Which always yield whatever men desire;
 The calves in beauty set off by the knees,
 Like handles to gold mirrors wrought by fire.

Such features did this Bosat's body grace
 (His virtues raised him to that lofty doom)
 This tale expands his ev'ry part to praise,

What mortal wit can paint with liveliness,
 The beauty of his form when clothed in youth,
 And decked with gems of balmy gentleness,
 Which, lotus-like, offended senses soothe.

Within his heart's unconquerable fort,
 O'er lust and kindred foes victorious,
 Enthroned virtue, friend like, held her court,
 Whose sway subdued all actions impious.

End of Part I.

PART II.

Priest Nanda once his nephew thus addressed
 "Thy mind is now with Buddha's treasures filled,
 O Prince who art with fortune's favours blessed,
 In other sciences four, most wise and skilled.

Pride-rich Shatriya birth, and comely youth,
 And matchless strength and beauty are of vice,
 A mighty race : a leader each forsooth,
 To face their joined pow'r who is so wise.

Man's mind being purified by Learning's flood,
 Oft in youth to impurity attains.
 His thoughts filled with the pride of youthful blood,
 Though pure they be by nature, Passion stains.

And even as a sudden gust of wind
 Uplifts a withered leaf far from the ground,
 Changed from its primal state the youthful mind
 In restless Passion's whirl-wind whirls around.

The vast mirage of life o'er endless waste
 Deluded mortals' senses five allures,
 Thou knowest Passion's thirst, but not its taste,
 It's now that counsel for thy good enures.

Yet through thy heart pierced by wild Passion's shaft,
 Perchance my counsels may like water leak,
 From lives of evil persons evils waft,
 As fire of Sandal-wood, though sweet its reek,

And sweet the smell of wood, the body burns :
 As water thrown to quench their fiery rage
 Into a fiercer flame and fury turns,
 The mystic fires that on the ocean rage,

Unsullied by the filth of sin the heart.
A faithful mirror proves to pure advice,
As lucid moonstones formed by nature's art
The splendour of the lunar rays entice.

To those of sinful mind the current clear
Of words of wisdom brings a flood of woe.
As if with iron pricks they pierce their ear.
But on the pure of heart they brightly show.

As chanks adorn a tusker's gorgeous head,
Stained by Desire which rose in dawnless Time,
Man's senses to his consciousness are wed,
Which moulds the shape of ev'ry sin and crime.

So from the conquest of the senses won
Through mental pow'r, by hermit or by King,
Here and in lives to come, for good deeds done,
A thousand hosts of virtuous Karina spring.

And victory is gained by those who hear,
And follow wise and aged teacher's words
Until life's end the Lord's protection rear
Around thy heart, which even now it girds.

Wake not the fit of Passion from its rest.
But quench with soothing flood the sense's fire.
May men with virtue and with wisdom blest
Observe how driven by their *sight's* desire

Moths flutter round the flame in fatal play ;
How *hearing* hunter's tuneful notes young deer
To their false tempter's arrow fall a prey ;
And how from ruttish tusker's flapping ear

Bees perish lured by the musky *smell* ;
How silly fishes cheated by the bait
Their precious life for *taste* of flesh do sell :
And how desiring *contact* with their mate

Wild elephants in bondage are ensnared.
When all the senses roam what sorrows fell
Afflict the man who in their quest has fared
Would that my tongue were skilled enough to tell !

In married life the wise perceive no bliss
 Nor proper nurture to the body more.
 They know that to enjoy a lustful miss
 Is but the scratching of an itching sore.

The source of many woes lies in the wife,
 The chain of slavery which free men wear,
 She piles such heaps of shame upon their life,
 Which but for her they will not deign to bear.

The heads of arrows shun the shooter's heart,
 However close to him he draws the string,
 And from the bow's restraint away they dart :
 E'en so from man the thoughts of woman spring.

Her heart receives the love of foolish men
 As mirrored walls their form's impression take,
 Like double-bladed sword unsheathed I ken
 She ever keeps his fears and doubts awake.

The wise no faith in faithless woman find,
 For whether, like exhaled air, freed from checks,
 Or like drawn breath in secret room confined
 She like an evil star man's fortune wrecks.

To sin the mind of ev'ry creature tends :
 For him the gates of hell e'er opened lie ;
 Round him on ev'ry side are sinful friends ;
 How from such risks can he redemption buy ?

E'er let that serpent Anger soundly sleep
 Within thy heart the hollow of the tree,
 Let Patience charm its ear to slumber deep
 And never from its dwelling let it free.

The harsh words of the wicked, arrow-like,
 Are blunted by the patience of the kind
 (The steely coat of mail on which they strike).
 Around their loathsome brow the virtuous bind

The wreath of goodness wrought with flow'rs of grace
 And scented with the scent of pleasing speech.
 Thy might and pow'r may all the world amaze :
 Thy hoard of gold the topmost mountain reach :

Thy wife and child both mind and eye delight :
Yet in thy heart contentment never reigns.
So hurl into the shades of endless night
Desire which in Samsâra men detains.

From out thy heart extinguish anger's flame,
Which like a foe unhappy man annoys
And takes from him his goodly looks, his fame,
His wealth, his followers, his other joys.

Misfortune's blows the mind of mortals fill
With bootless woe ; but ne'er thyself oppress
With grief, for wisdom-born endeav'ring will
Is ever elder brother to success.

All beings on earth their earnest efforts bend
The envied goal of happiness to reach,
So seek with will the ceaseless births to end,
'The final bliss the holy scriptures teach.'

So spake the priest in praise of holy state.
The prince with mind engrained with virtue's dye
And face unwrinkled by the hand of hate,
Nor with such pride as fires a tusker's eye

Nor with looks wandering in empty space,
Full gladly heard the words of wisdom rain.
Such supreme bliss appeared upon his face
As mortals feel who deathless heaven gain,

Like one whose mind no ray of wisdom sent
With folded hands uplifted o'er his head
And head in reverence to his uncle bent,
With gladdened mouth which often " Sâdhu " said

And body over spread with bristling hair
He prostrate lying gave a willing ear.

End of Part II.

P. B. HERAT.

Correspondence.

BUDDHIST LITERATURE.

To the Editor of the Maha Bodhi Journal.

SIR,—I am willing to undertake the translation of the Buddhist Scriptures into Tamil and Telugu, beginning with the Sutta Nipāta, Vinaya Pitaka, and the Jātaka stories. I will make over the manuscripts to any individual or body in Europe, America, India, or Ceylon to print and publish. I reserve no right to myself in connection with the work. I only ask to be supplied with the necessary books and to be paid the incidental expenses—a pandit, two clerks, and other minor accessories. I may mention that I have devoted many years to the study of the Buddhist Scriptures: I spent many months in the monasteries of Ceylon, where I learnt the Pāli language and discussed with the monks many points of doctrine and vinaya. I desire to remove the gross misconception and intolerance that exist among the Hindus of all classes towards Lord Buddha and his teachings and bring about a closer bond of sympathy and co-operation between the two faiths. I request the help and guidance of all lovers of Hinduism and Buddhism in the noble work.

C. R. SIRINIVASAIYANGAR, B. A.,

Lecturer, Sanskrit College,

Mylapore (Madras).

News and Notes.

The prize-giving in connection with the "Dhammapada Examination" conducted under the auspices of this **Buddha Dhamma Sangama, Society** took place on Sunday the 20th February at 4-30 p.m. at the Mahinda College **Galle.** Hall. The Ven. K. Sri Dhammarama Nayaka Thero, Presided. Proceedings commenced with the administering of Pansil to those present by the Chairman. Mr. A. D. Jayasundara, the Secretary in a short speech reviewed the work of the Sangama during the last two years. He also read a few extracts from the reports of the Examiners. The prize-giving took place next. The prizes which included books, cash and certificates were presented by the Chairman to the successful candidates. The Chairman, next addressed the gathering, and congratulated the Sangama in the unselfish work it had embarked on.

Mr. F. L. Woodward on behalf of the Society addressed the gathering and said that they were fortunate in having secured an erudite scholar as Rev. Dhammarama in the chair. They had also to welcome the large number of Bhikkus, who had come there at great personal inconvenience. They had also to thank the High Priest for his excellent and learned discourse. The Secretary had already said what the Society had done and what it was going to do; that he was the chief support of the Society and that but for his energies it would have collapsed in the first year. He spoke further on their selection of Dhammapada as the text book and concluded by hoping that a large number of candidates will compete next year.

The "Pioneer" publishes an account of Sir Aurel Stein's explorations since the 6th July last in Russian mountain **Interesting Discoveris.** tracts north of the Oxus. The improvement in the Anglo-Russian relations of recent years is strikingly illustrated by the courtesy of the Russian authorities to Sir Aurel Stein and the facilities which they readily afforded him during his journey across the ground in parts never visited before by any British traveller. On his march down the Alai valley he was able to trace additional indications supporting the belief that through it passed the

route which the ancient silk traders followed from Bactria to the "Country of Sears" or China as described by Marinns of Tyre. On this journey up the narrow gorges of Bartang Sir Aurel Stein was able to note considerable geographical changes as the result of the great earthquake of 1910. What tracts had previously existed in the valley have been destroyed by huge landslips and it took three days hard perambing along the spurs almost impassable for load carrying men and over vast slopes of rock debris to reach the point where the fall of the whole mountain has completely blocked the river and converted the so-called Sarez Pamir into a fine Alpine lake over fifteen miles long and still spreading up the valley. His subsequent journey down the Oxus was attended by an abundant harvest of observations on historical topography, archæology and ethnography of Wakhan which in early times had formed an important thoroughfare between Bactria, India and Central Asian territories of China. Extensive ruins situated on Kohi Khwaja hill (1) which rises as a conspicuous landmark above Hamuns on terminal marshes of Helmand were found to contain the remains of a large Buddhist sanctuary the first ever traced on the Iranian soil and of great interest. An unexpected discovery was the close line of ancient watch stations, stretching right across the desert from the southernmost Hamun in the right direction on Slat Basin of Gaudizirreh.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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No. 5.

Monuments of the Deccan.

Speaking at a meeting of the Hyderabad (Deccan) Archæological Society on the Monuments of the Deccan, Sir John Marshall, Director-General of Archæology, made a most interesting speech on the archæological treasures of the Deccan. In the course of his address Sir John Marshall said :—

The feature of these monuments of the Deccan that I want especially to dwell on this afternoon is their wonderful variety and interest, and he remarkably wide scope that they offer for research.

Separating off, as it does, the Dravidian countries of the south from the rest of India, the Deccan has from the earliest ages been the meeting place of peculiarly diverse peoples, of diverse cultures and of diverse languages. Wherever you turn, to whatever quarter you look in His Highness' dominions, you will find them covered with the most varied remains of the past—remains that belong to every age from palæolithic times down to the 20th century, and remains which are representative of many peoples and of many creeds. Of prehistoric antiquities there is, as you know, an abundance throughout the whole State, and particularly in the southern and eastern districts, where, besides palæolithic and neolithic remains, you have those very interesting monuments, the circular cairns and monolithic tombs. I speak of these tombs as prehistoric, because they are generally classed as such, though in reality many of them may be, and in my opinion are, works of a later

age. But, whether they belong to prehistoric or to historic times, their interest is equally great, and will become greater still when we know more about them. At present our knowledge is scanty to a degree—so scanty that we are unable to give a confident answer to the very simplest questions regarding them. For example, if we are asked (and these are questions which have often been put to me) what are the approximate limits of the palæolithic and neolithic ages? Did the copper culture of Northern India extend over the Deccan? When and from what quarter was iron introduced? There is not one of these questions to which a certain answer can be given; and yet the materials for the purpose are all around us in the Deccan and neighbouring territories and all that is needed is their systematic examination and the careful and conscientious tabulation of results—work which can readily be done (as it has mostly been done in England) by amateurs interested in the subject. Already two members of this Society—Dr. Hunt and Mr. Munn—have set about filling this lacuna in our knowledge of the Deccan; but there is room for many more workers, and I strongly commend this field of labour to others, as one likely to yield a most fruitful return.

I pass on from the prehistoric to the historic age. Lately you have discovered in the rock inscription at Maski another valuable edict of Asoka, which is unique in that it refers to the Emperor by his own name of Asoka, and thus once and for all places his identity beyond dispute. These edicts of Asoka are almost the earliest records that we possess in India, the only older one that I know of being an inscription in Aramaic which I recently recovered at Taxila. Then in the cave temples and monasteries, hewn from the living rock at Pitalkhora, at Ajanta, at Aurangabad and at Ellora, you possess by far the most splendid array of such monuments that exists, covering a period of more than a thousand years, and affording especially valuable materials for the study of Indian plastic and pictorial art—nay, I would go further than that, and I would say for the study of Asiatic art in general; for these monuments, and more particularly the frescoes of Ajanta, have a far-reaching significance, and throw a flood of light on the art not only of this country, but of regions as far remote as China and Japan. The superlative value of the Ajanta frescoes is not yet, I think, sufficiently recognised. To my mind (and I say this after due consideration and with some knowledge of Western painting) they are the finest frescoes that have survived in any part of the world up to the time of the Italian Renaissance. That is a high tribute to pay them, is it not? But they not only stand foremost among the frescoes of the ancient world: they

are almost unique of their kind. With the exception of a few fragments in the caves of Bagh in Gwalior State and at Sigiri in Ceylon, they are the sole surviving representatives of a school which spread over the length and breadth of India, and which exercised the profoundest influence on the art of Central Asia and the Far East. For wherever the religion of the Buddha penetrated, there the art of the Buddhists followed in its wake, and carried with it a message of lofty idealism and of spiritual grandeur unrivalled in the art of any nation. As it passed from country to country, it naturally borrowed in each new environment new *motifs* and new conceptions; but wherever we follow its course—whether it be in Burma or in Siam; in the mountains of Tibet or in the deserts of Turkestan—it never for an instant loses the deep spiritual meaning which it drew from its original home in India. This is perhaps the greatest contribution which Buddhism has made to the art of humanity, and this it is that makes the paintings of Ajanta so priceless to the world. Well may this State be proud of such treasures and well may it guard and protect them from harm.

At Ellora, unfortunately, the paintings which once adorned the walls of the caves and which were, no doubt, just as beautiful as those of Ajanta, have now all but perished. But the more durable sculptures remain, and, though plastic art in ancient India was never quite so refined, never capable of quite the same free expression as the sister art of painting, still it was imbued with one and the same spirit and inspired by the same ideals. Hence it is that in the temples and monasteries of Ellora (to which the three great religious sects—the Buddhists, the Hindus and the Jains—have each contributed in an almost equal degree) hence, I say, it is that in these temples you can follow with unerring steps the underlying character of each religion and trace from gallery to gallery the influence which one exerted upon another. There is no other spot that I know of in India where such a study of the three religions can be made. In the earliest caves you start during the spacious age of the Guptas (that great Renaissance period of India, when the key-note of art, as of thought, was its broad intellectuality) and in these early caves you see Buddhist art almost at its zenith; you mark its graceful lines, its rich but restrained decoration, its transparent sincerity, and above all its peace and tranquillity. You pass on to other caves. You see this same art slowly but surely declining under the deadening pall of convention: its creative force is stifled; it is becoming stiff, sterile and atrophied. You go further along the face of the cliff and enter another hall; at once you miss the intellectual and spiritual feeling of the earlier

sculptures : around you are life-like figures starting from the rock—some solemn and majestic, others hideous and revolting, but all of them emotional, dramatic and awe-inspiring. You have passed from the realm of Buddhism into that of Hinduism, and you realise—with a start as it were—the vast gulf that separates the two. You can see forms obviously copied from the Buddhist : but their eternal peacefulness is gone. *Ethos* (if I may use a Greek expression) has given way to *pathos*. They have been galvanised into life and action, and have become the incarnation of all the dead forces of nature, of passion and of lust, of suffering and of death. And so you go from one to another of these halls, surrounded by sombre and relentless forms, peering from their dark recesses : you surrender yourself involuntarily to the prevailing gloom ; but you do not, you cannot, forget the lofty spiritual beauty of the earlier caves ; and you wonder within yourself what came over the spirit or the character of the people when they forsook Buddhism for the dread cult of Siva. And so you make your way, almost with a sigh of relief, to the temples of the Jains—all of them very perfect, all very elaborate, and all very sumptuous, but one and all destitute of creative genius. You admire them for their rich decoration, but you cannot help being struck with their narrow, nerveless design ; and you gaze unmoved at their composed and icy images. It has always been so with the Jains. They have produced wonderful edifices, like the Dilwara Temples of Mount Abu—each a *tour de force* in its own way—but wonderful by reason of its lavish and costly ornamentation rather than any mastery over design. The Jains, as you know, followed the Buddhists at an early date in adopting iconism in their religion, but even at the beginning of the Christian era their sculptures displayed the same nerveless character that they do in mediæval and later times. They are stone and nothing more than stone—executed with great precision and just as well finished as Buddhist work ; but they are flat, schematic and lifeless, and almost at any given stage you will find that they anticipate the decline which subsequently overtook the art of the Buddhists. This fact I may mention (which has only recently been recognised) renders it dangerous to utilize Buddhist works as a basis for determining on grounds of style the age of Jain works or *vice versa*.

I will not, however, dwell longer on the fascinations of these cave temples ; for the structural monuments of the Hyderabad dominions, though perhaps less famous than the cave temples, are far more numerous, and no less magnificent. At Ter in the Usmanabad district you possess an almost unique structural chaitya-hall—a derivative of

those wooden halls from which the chapels at Ajanta, Ellora and elsewhere were copied, and one which helps us materially to visualise the outward appearance of the early wooden structures of that type. The remains of Alampur of the early mediæval age I have not myself seen, nor, so far as I am aware, have any photographs been taken of them. But I understand from your Secretary that they are likely to prove very enlightening as links between the earlier Buddhist stupas and later temple architecture. Then at Ittagi, Warangal, Palampet, and Anwa, there are some of the most perfect and most splendid examples of Chalukyan work. A few moments ago I referred to the exceptional interest which the Deccan derives from its geographical position. This interest is specially accentuated in the case of Chalukyan and Dravidian architecture. In Dravidian architecture the predominant characteristic is the horizontal treatment of light and shade. In Indo-Aryan architecture (that is, in the architecture of the Northern style) it is the vertical. In the countries that lie between the North and South—(namely in Hyderabad, in Mysore, and in the southern districts of Bombay) a style was evolved which combined in itself the characteristic features of both—a style, that is to say, in which light and shadow play both across and up and down the building. This is the Chalukyan style which runs into many varieties. Its genesis and its early history are still wrapped in obscurity, but they are becoming clearer as new materials come to light, and I have no doubt that they will stand fully revealed when the monuments of Hyderabad have been adequately examined and described. Literally, there are hundreds of buildings belonging to this style scattered over the face of the Deccan; and yet we do not at present possess photographs of even ten per cent. of them, and I think I am right in saying that we do not possess plans of even five per cent. It is just the same with the Dravidian architecture, the history of which has been written in only the barest possible outline, though there is abundance of data on every hand with which the picture can now be filled in and completed.

Lastly, I ask you to gaze around on the multitude of Sarasenian buildings in this State—on the mosques which the early Mohamedan conquerors, Qutb-ud-Din Khalji and Muhammad Tughlaq constructed, from the dismantled materials of older temples: on the imposing masjid of the Bahmani dynasty at Gulburga with its vast covered court; on the towering Chandminar at Daulatabad; on the tomb of Ahmad Shah at Bidar; on the palatial Madrassa of Mahmud Gawan with its fine enamelled tiles in the same place; on the Mausoleum of Ali Barid; on

the finely proportioned Mecca mosque here in Hyderabad ; and on the tombs of the Qutb Shahi Kings at Golconda. Some of these, like the mosque of Gulburga and the Madrassa at Bidar, take rank among the greatest architectural creations in the East, and all of them, and countless others of less note, will be found of surprising interest for the tale they tell of Moslem genius in architecture and of the bygone glory of the rulers of the Deccan. What we know of these monuments is meagre in the extreme. If you turn to the last edition of Fergusson's "Architecture" you will find it summed up in a page or two, and if you turn to the first edition you will find that just about as much was known half a century earlier. We can determine approximately the place of the Dekhani style in the pedigree of Indian architecture ; we can see that the style of Bidar is the parent of the Bijapur style ; and we observe (though I do not think you will find even this observation recorded in Fergusson) that Persian and Western Asiatic influence was stronger in the Deccan than it was, for example, at Delhi. But we have scarcely any photographs, plans, sections or other data available for demonstrating our observations, and much less have we the requisite materials for putting together a really comprehensive account of this splendid group of edifices.

And now, in conclusion, I want to say just a word or two about the value of these ancient monuments which His Highness' Government is taking such pains to preserve for posterity, and which this society is helping to discover and to make known. What is it that in the eyes of every thinking man gives such value to the task which this State has undertaken and to the efforts which you are making to assist it ? The word "Archæology" has I am afraid, a very dry and a very pedantic ring about it, and it is apt to be regarded as of merely academic interest. But the value of these memorials of the past is anything but academic. They are a "great national asset," which the Durbar and the people have every reason to guard and to cherish with the most jealous care. From an educational point of view their beauty alone would justify me in saying this—the beauty of their line and of their colour, of their delicate grace, of their massive strength ; the beauty of stately walls and battlements, of pillared halls, of soaring minarets ; the beauty of graven or painted forms ; the softened beauty, too, which the gentle touch of time alone can give. Beauty of this order has but to be contemplated to ennoble and to elevate the heart. But the value of these monuments resides in something far more potent and far more vital even than

beauty. It is that they are links in the chain which binds the present with the past ; they tell of the history of bygone generations with all its triumphs and its failures they tell of the religious beliefs, with their aspirations and their fears ; they tell of the efforts of Indian genius ; they are the embodiment of the very character of the people ; and they enshrine their best traditions and ideals. And, just as these monuments evoke reverence and pride in the past, so they give hope for the future, and help to mould and to strengthen the national character. India is justly proud of her long and varied history. It is good for her, too, that she should be proud of and should cherish the stones which have marked the progress of that history.

Vimala.

From evil-minded friends keep far away
And make thy choice among the best of men.
To his advice hold fast, and let thy heart
Aspire to happiness immutable,
As one who mounted on a puny plank
Is in mid-ocean whelmed beneath the waves,
So even he of blameless life doth sink,
When thrown together with the man of sloth.
Wherefore from such an one keep well apart,
The sluggard and the poor in energy.
Dwell thou with them who live aloof
With wise, with noble souls who have renounced,
Who in rapt contemplation ever strive.

From the Psalms of the Brethren.—By Mrs. Rhys Davids.

Spread of Buddhism.

(Continued from the last issue.)

When Buddha had converted about sixty-one disciples, they became the first Arahats in the community and the first duty he asked them to do was to preach the new Doctrine.

Thus did he address them and said :—"Into your hands, O ye men of good family and education who take the vow of preaching the words of the Tathagatha, the Blessed One transfers, intrusts and commands the good law of Truth. Receive the good law of truth, keep it, read and reread it, fathom it, promulgate it, and preach it to all beings in all the quarters of the universe. The Tathagatha is not avaricious, nor narrow-minded, and he is willing to impart the perfect Buddha-knowledge unto all who are ready and willing to receive it. Be ye like unto Him. Imitate him and follow his example in bounteously giving, showing and bestowing the truth. Now, go forth as wanderers for the sake of the many, for the good of the many; out of compassion for the world, for the good and the weal and the gain of gods and men." *No two were to go together.* They were to make known the teaching lovely in its origin, lovely in its progress, lovely in its consummation, both in the spirit and in the letter; to explain the higher life in all its fulness and in all its purity. This is the first Mission of Buddha and it gained a signal success.

Here, Buddha's injunctions may be compared with those of Christ to his disciples: 'He sent them to preach the kingdom of God, and to heal the sick. And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. And whatsoever house ye enter into there abide, and thence depart and whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them' (St Luke ix 2-5)

Unlike Christ, Buddha said "A preacher must be full of energy and cheerful hope, never tiring and never despairing of final success." And "so long as the people do not listen to the words of truth, the preacher knows that he has to dig deeper into their hearts," until final success is gained when they begin to heed his words and soon attain enlightenment;

but not "to shake off the dust from off their feet as a testimony" against those who will not receive the disciples, which was considered as a curse. Christ's disciples were to preach the *kingdom of God* and to *heal the sick*; but Buddha's were to receive the *good law of truth*, keep it, read and reread it, promulgate it and preach it to all beings in all the quarters of the universe.

The Paribhajakas spent nine months of the year in wandering from village to village and making the new doctrine known, as they went, to such as cared to hear. They held no public meetings, gave no set discourses, the propaganda was by way of conversation only.

The entrance of Gotama into Rajagaha, the Capital of Bimbisara, and his high reception there is a celebrated epoch in Buddhist history. Bimbisara to secure the residence of the Buddha near him, made over to him the bamboo-grove garden for the use of his community and the Buddha took occasion from the royal donation to lay down the rule "I allow you, Bhikkus, to receive the donation of a park." Such Royal patronage has always been in Magadha, as well as in Lanka, a characteristic of Buddhism. Thus Gotama by securing the patronage of the king made provisions for the continual extension of his community, and when the conversion of the two great disciples, Sariputta and Moggallana, followed that of king Bimbisara, the organisation of the system was complete.

After the death of Buddha, Buddhism was propagated by a number of devoted persons and the community was under the head ship of five great Theros. Though they exerted a good deal in making many converts within the great empire of Kosala and the kingdom of Magadha and spreading the teaching, the efforts of Asoka the Great contributed a good deal to its acceptance by the large mass of the people. It was he who raised Buddhism from the position of a local Indian sect to that of one of the chief religions of the world.

It is important to see to what parts of the world Asoka had sent his missionaries to propagate the Buddhist Dharma, and we have his own testimony in his xiiith rock edict. This document is very important on this account and also because it is written in Karoshthi. Part of it reads as follows:—"In all the neighbouring realms as far as six hundred leagues where the Greek (Syria 261 B. C. king named Antiochus dwells, and north of that Antiochus to where dwell the four kings severally named Ptolemy (Egypt), Antigonus (Macedonia), Majas (Cyrene) and Alexandra (Epirus), and in the south (the realms of) the Cholas and

Pandyas, with Ceylon likewise, and here too in the king's dominions, among the Yonas and Kambojas among the Nabhapanitis of Nabhaka, among the Dhojas and Pitinikas, among the Andhras and Pulindas everywhere men follow instruction in the Dhamma."

It is now a well known fact that long before Columbus, Buddhism had been established in Mexico and other parts of America. A letter is said to be still preserved with great care in the royal palace of China, which the Buddhist Governor of Cabul wrote to the Chinese emperor towards the end of the fifth Century A. C., giving the details of the newly discovered continent in the far west, which he had himself visited and where he had firmly laid the foundation of Buddhism. Professor Fryer has given a detailed description of the relics of Buddhist architecture and statuary including the familiar stone images of Buddha, which are to be found in profuse abundance throughout Mexico, and some of which, especially Buddha's images, appear to have been preserved in the fine museum in the capital of that state. The names of many towns and localities in Mexico would seem to be distinctly of Buddhist origin such as Gantamala (Gautamalaya), Sacapuras Sakyapura &c. On an image of Buddha, found in some ancient ruins, is inscribed the name Skomon, which is easy of identification with Sakyamuni. It is said that Columbus has expressed surprise at the indications of a high civilisation among the indigenous inhabitants of some parts of America, and professor Fryer draws attention to the fact that the descendants of these people still call their priests "Lamas". The ruins of monasteries, temples, images, etc., have been discovered in abundance in many parts of America, and among the finds, curiously enough, are some images of the Hindu God, "Ganesha". The Buddhist colonisation of America has been further proved by the Chinese historian Ma-Taung-Ling, who says, that in 299 A. C., a Buddhist resident of Casing (Cabul) named Hari Sen on his way back from Fusang (ancient Buddhist name for America), visited the court of Chinese emperor, Yung, Yuyan, with many valuable presents. The account given by Hari Sen is also said to be still preserved in the Royal Palace of China. It appears from this that in ancient times Cabul was an integral part of India and a great centre of Buddhism. It was from Cabul that Hari Sen travelled to America, via China. Prof. Fryer has found the description of Fusang given by Hari Sen tally exactly with Mexico.

Moreover there appears to be a tradition still extant in Mexico of a great Saint in flowing robes coming to that country from an unknown land more than a thousand years ago, preaching a religion of lofty

morality among the people, as well as of another Saint at a later period of the ancient history of Fusang. Buddhism thus appears to be the first religion that has had a spread all over the world. And in the propagation of it, history has not so far revealed to us of any bloodshed, a special characteristic of Buddhism.

China received the light from India, and Japan in turn from China. The extent of the debt which China and Japan owe to India is perhaps not fully understood. Count Okuma has drawn attention to the fact that the influence of Buddhism struck such a deep root in Japan "that until quite recently, we regarded Tenjiku, the birth place of Buddha, as a sort of heaven and with a sense of homage". "India's relationship with Japan, therefore," said Count Okuma, "may be likened to a kinship that has long existed between two old families". Dr. J. Takakusu has discovered after a laborious research in the Japanese official records, that so far back as 799 A. C., Indians frequented Japan.

Rev Shimaji has been successful in tracing the intercourse between India and Japan to a much earlier period. He gives accounts of several Buddhist Bhikkus from India having visited Japan so early as the seventh century A. C. Another record extant is that of an Indian Brahmin named Bodhisena who went to China through Central Asia, and thence to Japan on the 18th day of the fifth month in the year 836. The Emperor has conferred on him the title of "Saho", or Bishop. His tomb is said to be still in existence. From the ancient records it is obvious that though Indian Buddhists were not so greatly in evidence in Japan, they settled in considerable numbers in China. There is evidence both in Sanskrit literature as well as in the annals of China, that in a remote ancient time, parts of China were colonised by Indians.

Those days there have been a migration of as many Indians to China, as Chinese to India. Mr. Panther, Sir Henry Yule and others corroborate the theory that Indians passed into Shenei, the westernmost province of China and formed a state named "Thein", the original name for China.

All these are striking facts; and we have the most pleasing fact that all Buddhist nations are making phenomenal progress in all directions. A new era has opened in China. The most remarkable movement proceeding in that country is in the direction of social and moral reform. It is becoming more and more evident every day that the Chinese are waking up from their lethargy and that new patriotic aspirations have been born amongst them. The rapid development of

China within the last few years surpasses anything that has yet been heard of regarding any modern nation. The conclusions which we can draw from a study of Buddhist literature are that India made the greatest progress during the Buddhist period. The reign of Asoka was the most progressive and prosperous of all reigns recorded in the history of Ancient India. During this period the ruler and the ruled lived on the best of terms and there was no colour bar, racial jealousy, or animosity in the land. In a word the Buddhist period was the brightest page in the history of India. The same may be said of Ceylon too.

China, Japan, Siam, Corea and other Buddhist countries are fast rising again in the scale of nations by following the moral teachings and precepts of Buddhism. The rise of these countries has a great interest for us for they are united to India and Ceylon by the bond of spiritual kinship.

It has been shown that China and Japan received the light from India and now it affords an opportunity for the Chinese and the Japanese to pay off their indebtedness by reviving Buddhism in the land of its birth and ameliorating it in the land of its adoption (Lanka).

ROBERT GUNAWARDHANA.

Buddhism, in Behar and India.

The Temple of Maha-Bodhi at Buddha Gaya is one of the most important places in India where a sojourner from the East or the West is recommended to pay a respectful visit, for there is carved in immortal architecture the story of the progress of a religion which had made a luminous mark in the world history and which is not lost. Buddhism is a religion of which the India of to-day is as much proud as the India of the time was when it had flourished in the land of its birth and impressed its spiritual potency in the then civilised world. The Indians even to-day have the same affectionate regard and veneration for the great religious founder, and they decline to believe that "without Buddha, India is like Hamlet without the Prince." Buddha has not deserted India. He is still here and truly "India belongs to Buddha." To the orthodox Hindus, He is the Ninth-modern-incarnation of the Vishnu, and to the thoughtful and educated He is the very type and embodiment of the philosophic religion—the religion of compassion, purity, love and non-resistance. If India with Buddhism had at one time produced Asoka and Siladityo, to-day India with the inspiration of the Great Lord that has not died yet and shall never die in the land of his nativity, has also produced such spiritual giants as the Raja Ram Mohan Ray and many approaching him, the promulgators of modern Hinduism call it by the name of Brahmoism, Neo-Hinduism, Theosophy or whatever you might choose. This modern Hinduism is the religion of the India of to-day and to-morrow, and it will not confine itself to India alone but will spread its influence once more throughout the world where Buddhism, though on existence, has been reduced to a code of rituals just like the unphilosophic popular and mainly ritualistic religion of the common people of India, call it by the name of Hinduism, if you like. Buddha had once reformed Hinduism—the spirit of His teachings to be conveyed to our ears once more through his messengers will again reform the religious notions of our people and infuse into our land the new wave of spirituality, indications whereof have come to be seen in our very midst. There are many workers towards this end and many undoubtedly are needed. The Maha-Bodhi Society a very humble institution and partially sectarian in its character is also doing a large amount of silent work, and the booklet therefore containing a report of its working

since 1891 to the year 1915 is very interesting reading. We are proud of our province wherever Buddhism is talked about, for we cannot forget Him who had loved us so much. Buddhism had made Behar sacred, the very name Behar is due to it, and no reference to Behar in any address or memorial is complete until we take glory in referring to the glorious period of Buddhist Behar, unless we mention in words of veneration about, or inscribe on the casket the Mahabodhi Temple of Gaya. Not only Hindus, but there are even many eminent Beharee Mohamedans who are very deep students of Buddhism and who really revel in the discussions on Buddhism. The Mahabodhi Society though founded and established in Calcutta has its central pivot in Behar, and when Mr. Dharmapal came here for the first time it was here that he received the encouragement, sympathy and assistance which have sustained him so long. There is still much to be done at Bodhi-Gaya through the exertions of the Maha Bodhi Society, and the most important work, not yet contemplated by it, is the establishment of a Pali Institute at Gaya, or, preferably, Bankipore, where Pali Books and Inscriptions be stored, transliterated into Devanagari script and translated into Hindi. Pali, we understand, has not got a script of its own and our brethren of Bengal have published Pali books in Bengali script, while European scholars have done it in Roman script. We think Devanagari is the best script for printing Pali books in. We should like to draw the attention of Mr. Oldham, who had taken so much interest in things Buddhist while he was at Gaya, of Principal Devendra Nath Sen, who has of late been studying diligently the Pali texts, Professor Jadunath Sarkar and others to this question. The Maha Bodhi Dharmashala at Gaya is mainly due to the support accorded to it by Mr. Oldham, and the founding of a Pali Institute should also be the fruit of his initiative. We thank first Mr. Dharmapal, and next his Indian friends, specially Babu Nandkishore Lal of Gaya, Babu Govind Das of Benares, the Mukerjees of Baniapooker, Dr. Satish chandra Vidya Bhushan of Calcutta, and the last but not the least, Mrs. Annie Besant, in their efforts to resuscitate the study of Buddhist literature.

(Beharee March 16.)

The Spirit of Buddhism.

Buddhism began with a message to the world. There is Misery in the world, and man suffers through his own ignorance, and the destruction of ignorance is necessary for the realization of happiness. There is no creative god or Brahma who is responsible for the sufferings of mankind. God as creator the Buddhists repudiate. There is no creation, but Evolution. Every thing is slowly going through a process of birth, continuity and dissolution. The seed is sown, a few days after germination begins, and development continues, and after its full growth, decay becomes visible. The study of plant life is useful for the watchful observer to know the process of evolution. Creation means a beginning absolute, but in the Doctrine of the Tathâgato there is no beginning and neither is there a first cause. It is all change and a becoming. The world comes into existence by the operation of the cyclic law. It is the *dharmma niyâma*. Animistic philosophy posits an eternal ego residing within the body of the human being. There is the organ of sight, but the animist says that there is the ego behind which sees. The ear is there, but it is the ego that sees. Thus did the ego animist argue. According to their philosophy the blind and the deaf must see and hear, if the ego behind the organ sees and hears. The soul that exists without undergoing change has nothing to learn, for it is all intelligence they say. The man under chloroform according to the animistic ego theorists should be able to tell what he had experienced during the time that he was physically unconscious. The eternal soul is beyond change, then why should it not relate of its experiences during the time that the body goes to sleep. What becomes of the eternal ego when man falls into a state of unconsciousness, or during insanity. What becomes of the ego when man loses his sense of personality and also his identity? If there is an eternal all intelligent ego, inhabiting the body of the human being how could we account for the diseased personalities, and of morbid wills?

It is to combat the philosophy of the diseased egos that the Blessed One proclaimed the Doctrine of *anatta* (Soullessness). The speculations of the ascetics and Brahmans of ancient India were directed towards the solution of problems relating to the ego, the body and the world.

The philosophical discourses of the *Majjhima Nikâya* were mainly delivered by the Blessed One to combat the views of the Brahmans and

sramanas, who held to the eternity of the ego and the body. To grasp the psychology of the Buddha it is most necessary to thoroughly comprehend the basic principles of the Doctrine of the Tathâgata, wherein He enunciated the differentiations that are to be found in His especial Doctrine of Three Characteristics. (Impermanence, Sorrow and Soullessness)

The Blessed One did not want to repeat what had been already known to the religious students of ancient India. The Rishis had their own schools, each with his own band of disciples, following the ascetic life. The Jatilas, and the fire-worshippers alone were exempted from the strict discipline of the Buddha, inasmuch as they knew the working of the law of Karma. All others who came to enter the Sangha were expected to go through the probationary course of four months' discipline. It was a psychological necessity that the ascetics and their followers who held to the animistic view should be thoroughly trained in the aesthetic discipline of the Blessed One.

Seasons, germinating seeds, the potency of acts, and the potency of righteousness are the four fixities which cannot be changed by the fiat of an omnipotent creator. In Pali phraseology these are called *utu*, *bija*, *kamma* and *dhamma niyâmas*. Seasons follow each other there can be no alteration in the process. The winter ends, and spring begins, and with the end of spring summer begins and so on. There is a fixity in the seasons. No god or Brahma could alter this process. In spring certain seeds germinate, in spring certain species of birds make their appearance, and this process is visible without a break year after year. The germinating power of seeds is well known. Given the necessary nourishment the seeds must germinate. This is the *niyâmatâ* of the seed. The evil that one does is not forgotten. Every evil deed produces evil result. Every good deed produces good result. This is the law, and it is fixed. **It is the Kamma niyâma.** The law is there, and the Buddha by His wisdom discovered the operating laws and declared them for the good of the world.

The Buddha is like the Surgeon and the Physician. The Surgeon sees the causes that are at work, he warns the patient, and advises as to the course that he should follow. If it is necessary to use the surgical instrument he applies it to the wound, and removes the cause. So does the physician. The Buddha saw the causes of human suffering, and He proclaimed the hygienic laws which are to be observed by those who wish to be free from disease.

Speculations about the *jīva*, *sarira*, *lōka*, identity of the *jīva* with the *sarira*, whether this world is different from the other world, whether the same life principle of this life resurrects in the next world, or another life comes into being, and whether this world and the next world are eternal or not, whether the living being ceases to exist at death, or whether he is reborn again in the next life—these the Blessed One considered immaterial, and therefore He put them in the category of the *abyakatā*. These questions are not to be answered, and they are also to be left alone—*thapaniya*. Speculations could never satisfy the searcher after Truth. Speculations, wrangling, dialectics are to be avoided. Truth is obtained not by dialectical methods. It is by silent deep search, in the solitude of the forest, by self-sacrificing effort that Truth can be realized. It is foolish to think that by declarations and oratorical efforts in the Debating Halls that Truth could be seen face to face.

The Blessed One made the great Renunciation to discover Truth and after six years of the most terrific experiences in the life of asceticism that He lived in the forests of Uruwela, He discovered the truth of the absoluteness of the middle path as the only way to realize Truth. He gave to the world the result of His experiences, and warned the searchers after Truth that the Middle path is the only path that is safe and sure. Before Him no god or Brahman enunciated the Truth that happiness could be found here on this earth, in perfect consciousness, by the selfsacrificing student, who perseveres in the path with strict honesty, without hypocrisy, his sense organs brought under control who makes the strenuous effort, ever vigilant, not given to much sleep, and living on a moderate diet. No prayer, no vicarious saviour, no priest, no Brahman, no god are needed to walk in the path of Truth.

When the Bodhisat prince ascetic after six years of terrific penance failed to realize the Truth He looked back to the past years of His princely life to discover at what particular period was He happy, and tracing back the memory of his experience He became conscious of the fact that when He was an infant, when He was taken to witness the ceremonious ploughing, He remembered that He felt happy. The infant happiness undiluted with the ego sensations free from the *ahamasmi*, *nityosmi* aberrations of sensationalism, gave Him the secret, and like a flash of lightening the Truth was revealed to Him, and He exclaimed: this way leads to wisdom. This process of tracing back the memory consciousness is called "*satānusāri viññāna*." For further details the reader may consult the *Sagārava Sutta* of the *Majjhima Nikāya*.

Two things are necessary for the realization of Truth ; renunciation of sensual pleasures and abstinence from all evil ; and with a fearlessness the course must be pursued, even at the risk of life. There should be no looking back with a resoluteness to overpower all obstacles he should on no account get up from the seat of meditation, till he conquers his passions. He has to conquer or die. To the virile, strenuous ardent disciple there is no defeat. Victory is absolutely sure.

Buddha, the Blessed One, was of royal blood, and to the kshatriya only two things are before him : victory or death in the battlefield. Pilgrimages and prayers are for the Brahman and the trader, not to the kshatriya. Benares is for the Brahman and the baniya, "the Benares of the kshatriya is the battlefield". This is the traditional kshatriya saying. Bathing in the Ganges to wash the sins off, sacrifices to the gods, invocations to enter into a heaven, offerings to a god through a priest to forgive ones sins, bodily mortifications in expectation of a heaven after death, are repudiated by the Blessed One.

Threats, inquisitions, eternal hells, demons, are the weapons of the selfish priesthood in all ages. The priestclass monopolises all power for its own welfare. Enlightenment of the masses it will not tolerate. With the enlightenment of the masses the power of the priesthood disappears. Caste could only exist when there is no general enlightenment. When knowledge is diffused, and the laws of karma and evolution are understood by the masses, the priestly power receives a shock. So long as general knowledge is kept diffused among the masses, and unselfish propagandists are at work enlightening the people, so long would the good Law last.

The diffusion of the Buddha wisdom is not possible at all times. When the ruling sovereigns become unrighteous, religion goes into oblivion. Too much accumulation of wealth in a community is injurious to the progress of truth and righteousness. Wealth begets pride, whether in the hand of a prince or a commoner.

Two thousand five hundred years age India was ripe for a change. The people of the Gangetic valley had risen to the heights of progress. The Brahmans were concentrating their forces to secure supreme power. Learning and secular knowledge and proficiency in the Vedas together with the high water mark of birth made the Brahman to assume an air of haughtiness. The non-Brahman was despised by the Brahman, who assumed a superiority in complexion and lineage. The priestly hierarchy was gathering power to dominate the masses, and the conflict between

the powers of Ignorance and Righteousness was at hand. Caste and Wealth on one side, and Wisdom and Righteousness on the other stood in battle array, and the Buddha, the Blessed One, the Victorious Conqueror, the roaring Lion, appeared on the scene. The cohorts of Mâra fled, the fires of the sacrificial altars were extinguished, the hierarchy of an arrogant priesthood was humbled to rise again after about fifteen centuries.

Two hundred and twenty years after the parinirvana of the Blessed One appeared the great Emperor Asoka, to lead people to victory over an arrogating priesthood. The noble utterances of the Blessed One the great Emperor scattered far and wide to the four corners of the empire in the form of edicts, engraved in rock. The edicts breathed a spirit of tolerance, humility, earnest effort, and they called the low and the high to strenuous endeavour, to reach the summits of progress. The Emperor looked upon all his subjects with the loving eye of a parent. He recognised only righteousness and piety. The masses all made an effort to progress, and the Emperor with contentment and delight, made the announcement that in righteous activity there is happiness. The gods came down from their thrones and mixed with the people. The priests found their vocation gone. As a class they were unhappy, and they brooded silently for several generations.

In the fifteenth century after the parinirvana of the Blessed One the people of India began to decline in righteousness. No foreign foe came to disturb the peace of the land for fifteen hundred years. Wealth accumulated, morality declined, sensual pleasures became the religion, the people and the princes became enervated, the martial spirit had declined, and the whole body politic had become morally degenerate. Then came the Islamic Invasion.

ANAGARIKA DHARMAPALA.

The Fifth Precept.

[AN ADDRESS DELIVERED BEFORE THE RANGOON COLLEGE
BUDDHIST ASSOCIATION BY THE REV.
BHIKKHU SILACARA.]

It is Sila and Sila alone—a firm and steady adherence to Right conduct as taught by the Lord Buddha—which alone can save Burma* from a rapid, fatal degeneration in the days that lie immediately before it. No easy, complacent reliance upon Dana any longer avails. What the present situation urgently demands is determined and resolute effort to cultivate Sila.

Or if we compare Nibbana to a lotus-pond full of beautiful lotus-lilies, then Dana is the bund or embankment of the pond ; Sila is the water of the pond ; and Bhavana is the bed of fair growing lilies therein. But of what use is it to build bund after bund, make tank after tank, if no water is ever put into any of them, if all are left to stand ever high and dry ? Surely there no lilies can ever grow, no lovely lotus bed ever be seen ? Hence to Dana, the dry bund, must be added Sila the water, and then at least, the fair blossoms of Bhavana will be able to raise their heads, and the lotus-pond will stand finished and complete. By this and this only can a Buddhist people maintain itself a Buddhist people amid the ever more thickly crowding influences of the life of the world at large. Doubtless it would be more easy to observe Sila were these influences absent, but again it is questionable if a sheltered and effortless Sila deserves to be called Sila at all. It is the effort put forth to observe Sila quite as, perhaps even more than, the act of its observance, which truly entitles it to its name. And if circumstances have arisen or are arising which make this less easy than it was before, rightly regarded, this is something rather to rejoice in than to wish otherwise; at any rate it is no cause for lamentation or despair. It only furnishes a people with the very opportunity needed for showing what mettle they are made of. To rise courageously to the height of that opportunity is of more credit to them than ages of slumbering, because untried, virtue.

* And Ceylon as well.

In that collection of the Discourses of the Lord Buddha which we call the Sutta Pitaka, or the Basket of sermons, most of these sermons or discourses are addressed to the immediate followers of the Blessed One,—his monks who had taken the robe of His Order and went with Him wherever He went. But there is one discourse, called Sigalovada Sutta which is addressed exclusively to a layman, is intended entirely for the instruction of the lay follower of the Buddha in the conduct of his daily life in the world at large. The manner in which it came to be preached is somewhat interesting.

A certain brahmin of Rajagaha along with his wife had been converted by the preaching of the Buddha, and, becoming His devout followers, kept all the Precepts of Right-Conduct with great strictness. But they had a son named Sigala who cared nothing for the Buddha or His Teachings. Many a time the father begged his son to go and visit the Buddha or some of His great disciples such as Sariputta or Moggallana or Kassapa, but Sigala always replied :

“Dear father, what’s the use of my going to see these religious people ? If I go I shall have to kneel down and do reverence to them, and that will only make my back ache and my knees hurt : and squatting on the floor will soil and damage my good new clothes. Besides, if I go to see them they will begin to talk to me, and by and by I shall begin to make friends of them. Then I shall have to supply them with food and garments and the other things that ascetics need, and I shall be kept from my own business and have to spend a lot of money, all for them. So you see, dear father, it won’t do me any good to go and visit your pious ascetics.”

At last, when the old brahmin lay on his deathbed he resolved to make one last attempt to bring his heedless son upon the good way of the Buddha. So he sent for him and addressed him thus :

“My dear son, I am now come to full age ; my life is drawing to its close. Soon I shall leave you for other scenes, but before I die I have one last request to make of you ; will you grant it me ?”

“My dear father, I will surely do anything you may require of me” said Sigala in deep contrition.

“Then, my dear son, what I wish you to do is this :—Every morning as you come from your bath, make obeisance to all the quarters of space. East, South, West and North, and also below and above. That is all I ask.”

Sigala readily promised to obey his fathers' request and when a few days later, his father died, he dutifully began to fulfil his promise.

Now when the good old father asked his son to do this, his hope was that the Lord Buddha would some day see Sigala bowing to all the directions of the space, and explain to him what, in the way of the Buddha, was meant by doing obeisance to all the six quarters. And as he had hoped so it fell out exactly. For one morning, as Sigala stood in wet garments, his face and hair all streaming with water, bowing to East, South, West and North in turn, and also to the Nadir and the Zenith, the Buddha, on his morning begging-round, came that way, and looking on Sigala, asked him what he was doing. Then Sigala, told the Blessed One that he was fulfilling to his dead father who had asked him when he was gone every morning to pay obeisance to all the six quarters of space.

"Householder," said the Blessed One, "that is not the way in which the six quarters should be revered according to the Teaching of the Buddha; but in the way of the Buddha, this is the manner according to which the six quarters of the space are to be revered," and thereupon, the Blessed one told Sigala that the true way of paying homage to the six quarters was so to order one's daily life that no evil could befall one from any of the six quarters. And going further, He told in full detail all those things which a lay-follower of the Buddha should practise, as also those things which he should avoid in order to assure himself of happiness and prosperity in this and in all worlds; more especially counselling him to shun intoxicating liquor; for, said the Blessed One; "it leads to loss of wealth; it gives rise to quarrelling; it tends to produce manifold diseases; it gains for the drinker a bad reputation; it causes him to lose all sense of shame and honour; and it weakens the powers of his mind." And this long and detailed discourse upon a Buddhist layman's duties, preached to Sigala there in the city street is the discourse which we to-day call the Sigalovada Sutta, or, The Discourse of the Preaching to Sigala.

It requires no words of mine or anyone's to prove how true is each of these six charges laid to the account of strong drink by the Lord Buddha himself; yet I should like to call your attention to the manner in which the third of them is borne out by the latest Medical Science.

It is not so long ago since doctors would light-heartedly prescribe alcohol in some form or another in quite a variety of complaints, without giving over much thought to what the ultimate consequences might be.

But medicine happily is now becoming as much a preventative as remedial science. Its object is now recognised as being quite as much to prevent people from falling ill, as, after they have fallen, to make them well again : and among the most potent causes of disease in general, the best doctors now recognise the use of alcoholic liquors. For long, of course, it has been known and recognised in a general way, that brandy had a bad effect on the liver and that beer predisposed to degeneration of the heart, but a more exact investigation of the effects of alcohol upon the human system has resulted in a fuller knowledge of the damage which it does to other organs as well.

To begin with, the use of alcohol causes catarrh of the throat by inflaming the delicate mucous membrane. This is no very dangerous disease but it is yet an unpleasant one, and many a singer and public speaker has had to be told by his doctor that the cause of his troublesome throat was not a cold but just the alcoholic drink he was in the habit of taking.

Alcohol also produces catarrh of the stomach, in the same way that it produces catarrh of the throat, by inflaming and weakening the membrane of the stomach. In this weakened condition, portions of it are attacked by the gastric juices and so ulcers are formed, and where this ulcerated condition obtains, the possibility of that dread disease, cancer of the stomach is considerably enhanced. At any rate, statistics support this view ; for the percentage of cases of cancer of the stomach found among men is slightly higher than is found among women. But this ought not to be the case, for women, by their constitution are more disposed to attacks from cancerous growths than are men, and as respects other forms of cancer, do indeed suffer much more than the male sex. Women however are not addicted to drinking alcoholic liquors to the same extent that men are, hence the conclusion seems forced upon us, that this greater prevalence of the stomachic form of the disease among men is to be attributed to the use of strong irritating drinks.

Again, the use of alcoholic liquor tends to produce indigestion ; and since well-digested food along with pure, oxygen-laden air is the very source of all health and strength, we have a very potent cause of ill-health indeed.

How alcohol taken into the stomach leads to indigestion may be readily comprehended by observing its action in a test tube upon the white of an egg, which in chemical constitution corresponds almost

exactly to the most strength-giving constituents in all food,—the protieds. When spirits are poured over the white of egg, the latter is at once turned into a hard leathery substance quite unlike the soft substance it was before the alcohol was poured in. This hardening effect of alcohol upon organic tissue is well-known to all men who have occasion to walk long distances, whether on business or pleasure. These, in order to bring their feet into a hard, firm condition, so that they will not blister, are accustomed to bathe them in alcohol. Dentists again treat soft gums that incline to bleed by washing them with a specially prepared form of alcohol, having in view the same object, the hardening of the soft tissue. And the effect of alcohol upon food in a human stomach is pretty much the same; it hardens the food,—the most nutritious elements of it—and so prevents the digestive process from proceeding in a normal and regular manner, to the consequent weakening of the digestive organs and ultimately of the whole system.

But the most serious effects of alcohol upon the human frame is manifested in action upon the red corpuscles of the blood. Various investigators both in Germany and England have studied this action and have found that alcohol has such a close affinity for the red corpuscles, that when it is introduced into the blood through the stomach, it so seizes upon and occupies the red corpuscles that they are deprived to a large extent of the power to fulfil their normal and proper functions. These functions are to circulate through the bloodvessels of the lungs, sort out from the air they find there a load of oxygen, take it up and distribute it throughout the whole body so as to carry on that process of combustion which is, in fact the process of life. When, however, the red corpuscles are charged with alcohol, only part of their force is available for this most important work, hence they do not, as they ought to do, feed a full supply of oxygen to the system, but only a fractional portion thereof. As a natural and inevitable consequence, the strength and vitality of the body is considerably reduced, and it is brought to a condition wherein it is unable to offer effective resistance to such diseases as acute fevers and inflammation of the lungs. The very appearance of the alcoholised red corpuscle, as viewed under the microscope, reveals its degenerate condition, for there it is seen as a shrunken, shrivelled, misshapen thing; not full and round as it is in the body of a man who never permits alcohol to enter his system.

There are also very strong grounds for believing that the use of alcohol predisposes to tuberculosis; in particular, to tuberculosis of the lungs, commonly called consumption,—another formidable disease

which, once it gets a hold on a human system, seems almost incurable, and whose ravages in Europe almost entitle it to be called the white man's scourge, as leprosy has been called the black man's.

Now everyone, or nearly every one already has got consumption after a fashion. Everyone, or nearly every one has got some of these tubercles in his system some-where : for there are very few people now-a-days who do not number at least one consumptive person among their ancestors. But to the man of wisely regulated life, to the man who practises Sila in the fullest sense of the word, there is in this fact nothing to get particularly alarmed about. Although the germs of the disease may be present in his body, they are kept under and not allowed to grow and increase, so long as the body is maintained in a normally sound and healthy condition. If however the system be in any way weakened, more especially in any way connected with the breathing apparatus, then these germs have their opportunity, and usually take it, with the result that the person is seized with the terrible disease of the gradual consumption of the lung tissue by the tuberculosis parasite. Here now we discern good cause for associating indulgence in alcoholic liquor with the spread of consumption : for the effect of alcohol upon the system, as we have just seen, is to weaken it and to throw it into just that condition when the germ of tuberculosis has a favourable opportunity to gain the upper hand in the citadel of life ; and again statistics go significantly to point in this same direction. To a doctor friend in Germany I am indebted for these figures which speak for themselves without further need of comment.

In an hospital for consumptives in Loslan in Upper Silesia, Germany, forty out of every hundred were users of alcoholic drinks, and twenty seven per cent were in the habit of drinking large quantities of beer every day. In a similar institution in Paris, France, twenty eight in every hundred of the inmates were addicted to the use of strong drink. In a Russian Hospital out of 173 patients, 150 were drinkers of ardent spirits.

More significant still ! Among the members of the Tavern-keeper's Sick Benefit Society of Berlin, fortyfive out of every hundred of its members died of tuberculosis, whilst in all Berlin, taking all classes of Society, only fifteen in every hundred die of that disease ! Further, according to Government statistics covering the years 1884 to 1893, among brewery employees in the German province of Prussia who died between the ages of twenty and forty, forty-eight in every hundred

died of consumption ; whilst only thirty-eight per cent. of workers in other trades died of the same disease between the same ages in that period.

These last figures do not assume their full significance until we recollect that workers in breweries, on account of the specially heavy work which they have to do, are purposely selected from among the sturdiest and strongest of the working classes. Nevertheless, despite this fact, ten per cent more of them die of consumption before reaching middle age than die of that disease among other labouring men living under the same conditions in the same country. What other conclusion can we draw here but this,—that the facilities for indulgence in beer of which it is only too likely full advantage is taken, are responsible for sending so many of these choicest physical specimens of the working classes of Prussia to a premature grave with tuberculosis.

Of late years, as many of the leading doctors of the province have had occasion to remark, consumption has been very much on the increase all over Lower Burma and more particularly in Rangoon. In the light of the above statistics and the investigations of learned physicians into the effects of alcohol on the human system, it seems highly probable that this increase in the ravages of consumption must be attributed to the same cause which undoubtedly has led to the late alarming increase of crime in Lower Burma,—namely, the neglect of the Fifth Precept by the inhabitants of the province.

A very prevalent affliction in this province is fever of various descriptions. A system that has been repeatedly dosed with alcohol is in no fit condition to repel such attacks with the same vigour that an alcohol-free system does. By degrees it grows weaker and weaker under repeated efforts to cope with the fever. The deadly tubercle has an opportunity to grow and multiply, and so death from consumption ensues after a shorter or longer period. Such a history has been played under my own eyes since I came to Burma. A "myook" was brought to the "zayat" of the "Kyoung" where I live, suffering very much from fever which he seemed quite unable to throw off, although he was a tall well-built man, and strong enough in looks save for his unpleasant pallor. No sooner did he seem recovering from an attack of fever than he again relapsed, and meanwhile tuberculosis of the lungs developed in him. Against this he was unable to make any stand ; and when finally the tubercles found entrance to the intestines, his end was speedy death,—whole course of the disease being scarcely more

than six months. Upon making enquiries I found, as I had suspected, that he had been a man who had lived neglectful of the precepts of his religion, and more especially neglectful of the Fifth Precept. "And so the otherwise healthy man who ought to have lived a long and useful life and died at length amid a circle of attentive and respectful kinsmen and friends, passed away in the prime of life, apart from the relations he had outraged by his Dussila conduct, with no kindly home-roof over his head, but only the common shelter of a semi-public rest-house.

And once more, if we turn to the Managers of Insurance Companies, men who have no theory in particular to support,—men who are not in the least degree to be suspected of being "temperance fanatics," or "faddists,"—men whose only business is to find out the actual facts of the case so that they may take full advantage of them in the interests of their share-holders, pockets:—if we turn to such hard headed, practical men of business, and ask them for their opinion upon total abstinence from intoxicants, as it affects general health and longevity, they will answer unanimously that the total abstainer has much better chances of keeping free from illness and accident and living to a good old age, than the man who uses alcohol: and not only do they say so, but what is more convincing, they support their words by appearing to insure total abstainers in their company at a lower premium than the man who uses strong drink. And if they are further asked why they do this. They will reply that they find by the carefully tabulated experience of years that the total abstainer seems always to have his wits about him, and to escape a whole host of little mishaps to which the man who indulges in intoxicants usually falls a prey: and even when an accident does occur to the abstainer, he recovers from it as well as from attacks of sickness, in a greater number of cases than does the man who takes intoxicants. All this they know as a simple matter of business experience. Hence they find it profits them to attract as many total abstainers as possible into their companies' books by offering to insure them at a lower peremium than that they require from drinkers.

In the face of all this testimony on the part of medical science, these figures from certified Government statistics and the words and practice of business men coupled with the personal experience of many an individual in East and West, we can only feel admiration for the wisdom of the Buddha, who, already twenty-five centuries ago declared the use of strong drinks to be productive of manifold diseases, and laid it for an injunction upon his followers that they should entirely abstain

from using such liquor. For, as we are frequently reminded in our Scriptures, it is not easy to be born a man. We that are born men, have been so born only as the result of our good Kamma of a past day. But having been born into the human kingdom, it now behoves us to make the best possible use of the rare opportunity we have by hard effort earned; it behoves us to make still more good Kamma, in order that it may ripen and come to fruitage in a future day; and the greater the number of our years in earthly life the greater our opportunities for sowing this good seed for future harvests. If however a man takes any kind of alcoholic liquor or uses any variety of noxious drug that shortens his life that lessens the number of his years on earth, he is practically throwing away the splendid opportunity of making good Kamma which his birth as a man affords him, as if it were worth nothing instead of being, as it is, the greatest and richest prize a living being can earn.

And now we are confronted by the pertinent question as to what it can be that induces otherwise sensible men to indulge in the use of a liquor of which so little that is good can be said and so much that is evil. And the reply usually given by those who use it is that it increases their capacity for work, more particularly mental work. That, however, such a reply should be possible is in itself the most signal proof one could ask of the power possessed to such a high degree by alcohol of giving rise to delusion, of directly producing Moha. For all experiments that have been made by careful and competent men, with a view to ascertaining if this belief in added efficiency through the use of alcohol is justified by fact, have proved the direct contrary. Only one effect of alcohol, as ascertained by experiment, lends any colour to this belief, and that is, that when a man has been given a small dose of alcohol, his response from within to impressions from without is at first speedier than when his system is free from alcohol. This passing effect, however, is followed by a lengthened period of time during which his response to external impacts, far from being speedier, is tardier and more slow than when his system is in a normal condition. Thus, when a man was given the key of a telegraphic instrument and told—after being given a small quantity of alcohol—to let it go as soon as he heard the sound of another key being pushed down, he did so in less time than when he was without the liquor; but later on, when the same experiment was repeated with him, it was found that he took a longer time to release the key. When, however, a large quantity of liquor was given to the experimentee, this “re-action time,” as the scientists

call it, was at once lengthened; there was no intervening period during which it was shortened, as in the case where only a small quantity of liquor was administered.

That is to say: If a man who has drunk a glass or two of beer sees a motor-car bearing down upon him, he will at first skip out of its way more readily than when he has not had any beer, but later on—and this effect lasts for a much longer time—he will be more slow to apprehend the danger threatening, and more tardy in making the necessary movements required for escape from it; while, under the influence of a large number of glasses of beer or other alcoholic drink, he will ‘always’ be less quick of apprehending the danger and getting out of its way. Here we have the explanation of the fact alluded to by insurance company managers, that they find that total abstainers meet with fewer accidents than drinkers of intoxicants;—total abstainers always have all their mental faculties in full working order while the drinker of even relatively small quantities of alcohol is thereby deprived, over considerable periods of time, of the full and perfect use of his mental faculties.

Apart however from the question of prompt response to impressions from without, quite a large number of experiments have been made with a view to testing the effects of alcohol upon the mental faculties of simple apprehension, comprehension, connection of ideas, calculation, and memory and in every case it has been found that these faculties are affected for the worse by alcoholic stimulants.

Thus, one experimenter himself took about three glasses of beer and then read a passage from a favourite author with which he was perfectly familiar, so that the mental effort called for was but little more than that of apprehending the form of the letters of the words, and he found that he was unable to read as many as when he had drunk no beer; and this deterioration of the simple faculty of apprehension through the visual sense lasted over several hours.

Another experimenter passed a narrow slit before the eyes of some men who had partaken of a given quantity of intoxicating liquor. After ten minutes he found the men’s faculties of apprehending and comprehending what they saw seriously deranged.

They made almost twice as many mistakes in reading what passed before their eyes as they did when without liquor. And as regards omissions, the leaving out some of the syllables through being unable to read the swiftly passing letters with sufficient celerity,—they did this

fifteen times more frequently than when they had no alcohol, thus proving more conclusively still the harmful effects of alcohol in dulling the apprehending faculty.

Another experimenter, for a brief moment passed brightly lit letters behind a narrow slit in front of a man. When under alcoholic influence the man recognised a much smaller number of the letters than when free from that influence; and moreover, gave out as recognised by him, letters which had not been passed before his eyes at all. Here we have it demonstrated that even under the influence of comparatively small doses of alcohol, a man fancies he sees what he has not seen. His capacity of attention and comprehension are robbed of efficiency to such an extent that his reports of what he sees are no longer thoroughly reliable. It is the results of experiments such as these which have caused most of the leading railway companies in the United States to refuse, and rightly refuse, post as engine-driver to any except total-abstainers from strong drink.

In another experiment, the subject was given two keys of a telegraph instrument, one for his right hand and one for his left hand, and—after being given a small quantity of alcohol—he was told to push down the right hand key when he heard the sound “o,” and to depress the left hand key as soon as he heard the sound “a.” It was found that he made quite a large number of mistakes in obeying this simple order demanding only a small degree of attention and comprehension. Sometimes he pressed down the left hand key to the sound “a,” and sometimes the right hand key to the sound “o,” while occasionally he pressed down both keys together; and this derangement of the powers of comprehension and correct response lasted on into the morrow of the day on which the alcohol was taken. This experiment throws much light upon the causes of many railway accidents. A pointsman in a signal-box who has indulged in liquor—as he thinks, moderately—on his Sunday holiday, while on duty next day gets the sudden message to let a coming train pass by on the main line. Still suffering from the effects of his yesterdays’ potions, though he knows it not, he pulls the wrong switch, and the train runs on to a siding and crashes up against an obstacle to the possible loss of many lives, and the maiming of many more. Such is the history of the true cause of many railway accidents, which often issue in the unhappy pointsman being put on trial for homicide,—that is, for causing the death of human beings; and all on account of a few “harmless” glasses of beer drunk on his holiday.

Alas! he frequently has occasion to reflect through long years of imprisonment upon the "harmlessness," of these same glasses, and to change his opinion about their harmless nature!

This question as to the effects of a dose of alcohol lasting over one night's sleep into the next day, was put to the test by two experimenters who drank daily for twelve days about as much alcohol as is contained in one bottle of wine or three pints of beer. The result of the experiment showed that, instead of their becoming inured or rendered immune to the effects of the alcohol consumed, those effects were actually cumulative. That is to say:—the effects of one day's dose of alcohol was partly carried over into the next day and added to the harmful effect of that day's dose; and so on day after day, until at the end of twelve days there was a deterioration in their capacity for such mental work as adding sums, learning by heart, and associating ideas, which ranged from 25 to 40 per cent. This practically amounts to saying that the man who takes a quantity of beer daily, as part of his regular rations,—"a moderate drinker" as he is called,—is never in full possession of all his mental faculties at their best. One might say: he is never really sober, as the total abstainer from alcoholic drinks is sober.

Here it may be possibly objected that the previously mentioned experiments have all been carried out under special conditions, remote from those obtaining in actual life:—that they are experiments in learned men's laboratories, not in the work-a-day world. Here, however, is one experiment which was carried out by Professor Aschaffenburg of Cologne in an ordinary printing establishment under the ordinary conditions obtaining in such workshops. Four compositors offered themselves for the Professor's experiment who were thoroughly convinced that they did more work and better work when they had a potion of beer than when they went without it. So the Professor made arrangements whereby the exact number of words they set up in type was measured and taken note of on four consecutive days, during the first and third of which they drank no alcoholic liquor, but on the second and fourth day drank a very moderate quantity of Greek wine. To the astonishment of the men, they had it proved to them in black and white that on the days when they drank their portion of wine they had done a quantity of work averaging ten per cent less than what they did on the days when they had abstained; and further more, had made mistakes in what they had done. Their astonishment was all the greater, because on the days when they drank the liquor they had the strong feeling that

they were doing more and better work than on the days when they had none. Could one ask for a better or clearer proof of the power of intoxicating liquor to produce *Moha*, to produce *Delusion*? Here not only is it shewn to lower men's working efficiency but to produce in them an idea quite contrary to the fact,—an idea that their working efficiency has been increased by it.

One other observation not drawn from laboratory experiments but again from daily life will conclude this part of our subject.

In Germany and its sister country Austria, the habit of drinking beer is very common,—so common that among the lower classes there are to be found parents who give their children beer to drink at meals when they ought to be getting milk or some such wholesome and nutritious fluid. A certain doctor interested in the matter took the trouble to inquire into the performances of some six hundred children attending the common schools of Vienna, the Capital City of Austria; and this is what he found. Out of 134 scholars who never got alcoholic liquors to drink, 41 in every 100 received "good" marks. Out of 164 who only occasionally got strong drink, 34 in every 100 got "good" marks. Out of 219 scholars who got beer to drink once a day, 27 only in every 100 got "good" marks.

Samyutta Nikaya.

Translated by C. A. Hewavitarne.

II. MACCHARI SUTTAM.

MISERLINESS.

At Jetavane.—One of the deities among the Extollers of Virtue thus uttered :—

- * “Through greed and heedlessness men give not alms;
Who loves good deeds and knows their fruit should give.

Then another celestial being uttered the stanzas :—

- † Through fear of want, the miser fails to give,
And to the niggard 'tis a cause of fear.
Hunger and thirst he fears, but they pursue
That fool both here and in the after world.
Then cast out greed, its taint subdued, give alms,
To beings in future world good deeds bring aid.

Then another celestial being uttered the stanza :—

- ‡ “They die not after death who give their little
E'en as the wayfarer with his road-mates
Shares, what little he has of provender.
This is the old time law.

From bare pittance some give with goodly heart,
While some deny, tho' steeped in luxury,
The pious gifts bestowed from scanty store
In worth compare with thousand richer gifts.

* Maccherá ca pamádá ca evam dánám na diyati
puññam ákankhamánena deyyam hoti vijánatá ti.

† Yass-eva bhūto na dadáti maccharī,
tad evádadato bhayam,
jighacchá ca pipásá ca, yassa bháyati macch rī,
tam eva bálam phusati, asmim lōke paramhi ca.
Tasmá vineyya maccheram, dajjā dánam malā bibhū,
puññāni paralōkasmim, patiṭṭhā honti pāniān-ti.

‡ Te matesu na mīyanti, panthānam va sahabbajam,
appasmim-ye pavecchanti, esa dhammo sanantano.
appasm-eke pavecchanti, bahun-eke na dicchare,
oppasmá dakkhiná dinná, sahasseña samam mitá-ti.

Then another celestial being uttered the stanza :—

“The needy man who gives this gift so hard,
Performs a deed that's hard indeed to do.
The foolish ones him scorn and follow not;
For them the sage's Law is hard to grasp.
The wise and foolish then go hence in divers ways,
The fools to mis'ry go, the wise are heaven destined.

Then another of the deities thus spoke :—

“Which of these sayings is well spoken? O Lord.”

“They are all well spoken according to their matter but hear me also.”

§ “He lives a life of right, altho' in need
Who tends his home and gives from scanty store;
A lac of wealth dispensed thousands to feed
Counts not a fraction of that gift so poor.

Then another of the celestial beings uttered the stanza before the Buddha :—

“Why does that sacrifice so great, immense,
Not reach the worth of righteous seemly gift?
Why is the alms bestowed at lac's expense
Not worth a fraction of that poor man's gift?”

Then the Blessed One spoke to the celestial being thus :—

* “A few give alms tho' fixed on wicked life
Who wound or slay or else cause others grief;
Their gifts all stained with tears and blent with blows,
Reach not the worth of righteous seemly gift.
Thus is a thousand spent on thousand alms
Not worth a fraction of that poor man's gift.”

|| Duddadam dadamānānam, dukkaram kamma kubbataṃ,
asanto nānukubbanti, satam dhammo durannayo.
Tasmā satañca asatañca, nānā hōti ito gati,
asanto nirayam yanti, santo saggaparāvaṇā ti.

§ Dhammaṃ care yo samuñchakaṃ caram,
dāram ca posaṃ dadam appakasmīṃ,
satam sahaṣṣānam sahaṣṣayāginam,
kalam pi nāgghanti tathāvidhassa te ti.

¶ Ken-esa yañño vipulo mahaggato,
samena dinnassa na aggham eti,
satam sahaṣṣānam sahaṣṣayāginam,
kalam pi nāgghanti tathāvidhassa te ti.

* Dadanti eke visame nivittā,
chetvā vadhitvā atha socayitvā,
sā dakkhiṇā assumukhā sadandā,
samena dinnassa na aggham eti.
Evam sahaṣṣānam sahaṣṣayāginam,
kalam pi nāgghanti tathāvidhassa te ti.

News and Notes.

The following is the text of the telegram received by the Anagárika H. Dharmapala, in reply to a message of welcome to His Excellency Lord Chelmsford, the New Viceroy of India, on the occasion of his arrival in India:—

“VICEROY’S CAMP, BOMBAY.

The General Secretary,
The Mahabodhi Society,
The Premier Buddhist Association,
CALCUTTA.

Viceroy sends you his best thanks for your kind message of welcome.

P. S. V.”

It is our lamentable duty to chronicle the following deaths. The death of *Mr. C. B. Nugawela* removes from our midst, a devoted Buddhist, who was respected both by the Government and the people. He was serving the Government for about 40 years as Rate-Mahatmaya. In 1897 he was one of the Kandyan representatives at the Jubilee of Her Majesty Queen Victoria. In 1901 he was appointed to the honourable post of the Diyawadane Nilame.

Diyawadane Nilame is the official trustee of the Dalada Maligawa, the Temple of the Sacred Tooth Relic of the Buddha, which is held in the highest veneration by Buddhists all over the world.

In appointing a successor to this most important post, we hope that the Government will select a gentleman of the highest status among the Buddhists and of irreproachable character, and that the opinion of the Buddhist Public will be consulted before the appointment is made.

In the death of *Mr. Alfred E. Bultjens, B. A.* we have lost an exemplary Buddhist, who has done his best for the cause of his religion.

Though born a Christian, he by the virtue of his Karma, had the opportunity of acquainting himself with the teachings of the Buddha. A man of broad principles and lofty ideals, he accepted Buddhism as the true religion. He was the Principal of the Ananda College for a long time. Many of the prominent Sinhalese Buddhists of to-day have sat at his feet. For some time he edited the "Buddhist" a magazine of great repute and of importance to the Buddhist world.

Leaving Ananda College, he became a lawyer, and until his death he practised as such at Matara.

The life of *Mrs. D. S. A. Wickramasuriya*, an ardent Buddhist Upasiká, was an influence to the younger generation to lead a life of purity, as taught by the Buddha. A devoted wife, she was always helpful to her husband in all the acts of charity that he undertook, particularly in the village Buddhist school, opened by him long ago; and a dutiful mother who brought up her children adhering to the teachings of the Buddha.

To the bereaved relations we extend our heartfelt sympathy.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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The Fifth Precept.

[AN ADDRESS DELIVERED BEFORE THE RANGOON COLLEGE
BUDDHIST ASSOCIATION BY THE REV.
BHIKKHU SILACARA.]

Out of 71 who got beer twice a day, only 25 per cent got “good” marks. And of three unfortunate scholars he found, whose foolish parents gave them beer to drink three times a day, not one obtained “good” marks: one was classed as “fair,” while the other two were classed as “bad.” Here we see from results in actual lifework again, that the more frequently alcoholic drinks are partaken of, to an exactly corresponding degree is the power of performing mental labour, the ability to study and store the mind with fresh information, impaired and broken down. The more beer these unfortunate children are given to drink, the less capable are they of learning their lessons at school satisfactorily.

Nor is this temporary effect the only one produced by indulgence in alcoholic liquor: a permanent effect also only too frequently follows upon long-continued indulgence. The instrument of thought and reasoning so long abused and maltreated at last permanently gives away under the harsh usage it has received, and we get cases of insanity, of that faculty of reason and reflection,—possession of which alone gives a man a right to be called a man;—we get mad men. Thus, in Dresden,

after eleven years' observation and tabulation of results, Dr. Ilburg found that 33 in every 100 inmates of lunatic asylums were infected with alcohol. In Marseilles, France, Dr. Morin found 25 in every 100 cases of lunacy to be due to indulgence in strong drink. While in Cologne, Germany, Professor Aichaffenburg found 28 in every 100 of the inmates of lunatic asylums to be alcoholic patients.

This then is the answer of medical science and statistician alike, drawn from sources whose accuracy is unimpeachable to the contention that alcohol in any quantity large or small promotes mental efficiency; that far from increasing efficiency, the use of alcohol lowers the working power, reduces the efficiency of every mental faculty, but more especially those of attention, apprehension, comprehension and memory; and finally brings on permanent derangement of the whole mental organism making necessary the detention of the person in an institution for the insane and demented.

To a Buddhist the significance of this reply scarcely requires pointing out. For a Buddhist is a follower of one Who showed a Way by which mankind might be "delivered with the Deliverance that is through wisdom" as the oft-recurring phrase in the suttas puts it. But that Deliverance is not achieved by happy accident. It is no free gift flung into a man's lap for the asking. A Buddhist is precisely one who knows that in such a universe as this, there are no free gifts but only wages,—wages that are never paid until they are earned. And this Deliverance has to be earned,—earned by the diligent care and use of the proper instrument, and that instrument is the mind. All observation of the Dana and Sila injunctions are only the polishing and whetting of the blade of that keen instrument so that eventually it may be put to direct and effective use in Bhavana, thereby to cleave the Way to Awakening to Deliverance. Life after life in his observation of these injunction, the Buddhist layman is doing no more than cleaning the rust off that instrument and getting ready its edge. But here in the use of alcohol according to all the testimony of the latest exact knowledge is something that rusts away the fine metal of that instrument, and for the time being utterly ruins its delicate edge. Hence the Buddhist who neglects the precept that forbids such use is doing the very thing that nullifies all other effort he may make to reach Deliverance; he is doing the very thing that raises the hugest, most unsurmountable obstacle in his way to his goal, and indefinitely defers the day when he shall reach it. For the results of such misuse do not cease with this one life; they go on

and on. In this life as we have seen, the long-continued abuse of the brain through the drinking of strong liquors at length brings about a permanently disordered state of insanity, of madness: but the result as carried over into the next life is only likely to be the same. The Law of the Nature of Things is not vindictive but it is just,—unfailingly, inexorably just: and if in one life a man maltreats that mind which is meant to be used only and not abused, then in his next life he will simply get no opportunity either to use or abuse it; he will be born without one; and he will have none but himself to blame for that sad result. We see—and pity as we see them—men who have been born weak-minded idiots, unable to use those mental faculties which it is man's special prerogative to possess and use; yet such men are only reaping the fruit of former deeds; such an unhappy result is only the outcome, like everything else in the fate of man, of former doing. A person born mindless or nearly so is just a person who in a previous existence misused his mind by the drinking of intoxicants; he is a person who in some past life or lives laid waste and ruined that fine instrument, the full and effective use of which was the sole object of his being born a man. By his own action he has abrogated and made of no effect the great gain of being born into human shape instead of that of other forms of being, and for all the use he can make of his human birth, he might almost as well have been born as Peta, or appeared in any of the other kingdoms of generated creatures,—as insect, animal, or mindless monkey.

The use of alcohol then, we see, does not lead to increase in mental efficiency; and those who think it does and act accordingly are suffering from the direst of delusions, one fraught with most disastrous of consequences.

But another reason for doing so, frequently given by those who break the Fifth of the Buddha's, Precepts of Right Conduct, is, that it is the custom to drink strong liquors among those with whom they are associated in business or pleasure, and that they cannot refuse to join in the general custom without incurring at the very least the contempt of such associates: and that in some cases they even run grave risk of earning their direst illwill. This latter fear in particular is expressed by some who are in Government service to whom the displeasure of a superior is a somewhat serious matter, likely to stand in the way of their due promotion when the time for such arrives.

With regard to a companion of leisure hours who invites you to partake of intoxicants, such a companion should be dropped at once

before the pleasures found in his company have turned to pains as they are bound soon to do ; and in that hour it will be vain to call upon your companion to bear for you the result of your breach of the Precept : you yourself will have to bear the result of your own doing ; none other. Far better it is to tread the path of right alone, if need be, than to go the wrong road with a mob for company. Yet you do not need to be alone in travelling the right road. You will easily find many of your own principles still, who are resolved to keep this Fifth Precept in its entirety ; with such you may find plenty of good fellowship without resorting to the dubious company of those who have cast behind them regard for the teachings of their religion.

And as for the occasions when an official superior may perhaps invite you to share the liquor in which he himself indulges,—in such a case the only course to be followed is a perfectly firm refusal. It is true the person whose invitation you have declined at first may possibly feel a trifle annoyed, but later on when he has had time to get over his annoyance he will feel for you in the depths of his heart a genuine respect and even admiration,—that is assuming he is a person whose respect and admiration are worth having at all. For whatever else Englishmen are, they are at least brave men ; and the one thing in the world which one brave man admires most is just another brave man. If then you will have the courage and the manliness to decline to break the injunctions of the religion of your fathers at the invitations of a superior, in his heart of hearts, whatever he may for the moment show on the surface, that superior will entertain for you a sincere respect ; and when at any future time he has some important commission to be carried out requiring for its proper execution a reliable and trustworthy person it is of you he will think as the fittest person he knows to carry it through to a successful issue, rather than of the person who weakly and pusillanimously has accepted his invitation to neglect a vital precept of his religion. It is a commonplace principle among business-men nowadays, and it cannot be less in Government circles, that the man who never touches intoxicants is alway and everywhere a more reliable man and a more trustworthy and faithful servant than the man who does.

There are not a few Burmans who have now risen high in the service of the Government of Burma, and with scarcely an exception, they are all men who adhere to the teaching of the religion of their country and especially to its teaching as regards abstinence from all forms of intoxicating liquors.

The famous Professor Lorenz of Vienna, a man of international reputation as a surgeon,—as a successful performer of surgical operations requiring the very greatest care and delicacy,—was invited to the United States, there to perform such an operation. On his arrival, the medical profession of New York gave a banquet in his honour and in due course the wine was brought in. Professor Florensz pushed the glass away from him. “Gentlemen,” he said, “I am a surgeon. My results depend upon my having a clear head, firm nerves, and good muscles. No one can take alcohol in any shape without blunting these faculties. Therefore, as a surgeon I dare not take alcohol.” That was what an Austrian said when invited by men of another nation to break his rule of never tasting intoxicants. Cannot a Burman, under similar circumstances, be as brave as an Austrian? Shall he not say, in similar words, when any one superior or equal asks him to break the rule of his religion: “Sir, I am a Buddhist. It is one of the precepts of Buddhism that a man should not drink intoxicating liquor because it leads to heedlessness, and heedlessness leads to wrong-doing and crime and so hinders progress to Deliverance. Therefore I must not touch alcohol!” If he does so, he may be sure he will in the end lose nothing, but on the contrary, will gain the respect and esteem of every right-thinking person. All Europeans have seen enough in their own country of the havoc and ruin wrought in human lives by the drinking habits there prevalent to cause every right-minded man among them to rejoice that, in a country where, thanks to its religion, the sense of such ruin has not yet obtained a firm footing, they have found one more person who is manfully resolved that so far at least as he is concerned it will never obtain a footing.

And the Burman who loves his country and his country's good name, has every reason to see that such a habit never gets a hold among his country-men; for if once it does the ruin of those native to the soil will be rapid and complete. The Burman is in the happy position of possessing a heredity almost wholly free from the taint of the lust for intoxicating liquor. His forefathers for many generations have observed the injunction requiring total abstinence from liquor. Hence the effects of such liquor upon a Burman when he partakes of it, are much more aggravated than in the case of one who to some extent is rendered immune to those effects by reason of the drinking habits of his forefathers. He loses his self-control much more rapidly and yields to the fascination of the new drink more completely than one who has

been accustomed to it by habit and heredity. These latter may indeed be partially excused for their indulgence in alcoholic liquors, since their's has been the misfortune to be brought under a religion whose unknown founder was not wise enough to lay an injunction upon his followers to abstain from a fruitful source of suffering. Moreover they have in their blood, born with them, a specific craving for stimulants which in many cases is rather to be classed as a disease than a moral failing. But the Burman who follows them in their drinking habits is absolutely without excuse. He has no inherited craving for intoxicants to fight against. His blood is clean and pure as respects this particular taint. He lives in a country where warmth-giving stimulants are entirely uncalled-for by the exigencies of climate. And lastly he enjoys the great advantage of religious instruction which number an injunction against alcoholic liquors among its chief precepts.

Whatever the men of other races and creeds may do or not do in this matter, a Burman,—a Buddhist Burman,—must keep in strict faithfulness the Fifth Precept of his religion. For his great enemy,—the enemy against which he has to fight all his life and though all his series of lives until he wins to Nibbana,—is Moha, Delusion. This enemy it is which in various forms, gross and subtle, evident and hidden, comes against him and bars his forward way. Step by step, practising Dana as a layman, he subdues the Moha, the Delusion that says; "This is MINE, not yours!", by practising the giving cheerfully and liberally of the best that is his to any who need, and more particularly the representatives of his religion, the bhikkhus. Then, after a due period of partial perfection in the virtue of giving, in the subjugation of the delusion of "mineness," he next attacks the delusion of "me-ness" by faithfully observing all the Silas, by abstaining from doing wrong to any creature even when it promises to bring immediate profit to the "me." Thus does he gradually wear down that Delusion, recognising that the well-being of others is much to be cherished as his own. And finally, practising the prescribed exercises of Bhavana, he makes the last and most daring assault of all,—the assault upon the strong hold of the "I" itself; and for this undertaking all his strength and fortitude is required in order to maintain and carry it through to a successful termination.

But Moha has one helper, one ally, who if permitted to join his strength to his, backs him up and supports him in such a way as simply to defy all the effort of layman, of Elder, or pious sage to overcome him; and the name of that ally is Alcohol. We saw that already in

the stories of King Kitavasa and of Elder Sagata. It matters not who the person is that indulges in alcohol; however high his aspirations, however deep his knowledge, however resolved his will, once he partakes of alcohol, once he allows this ally of Moha to enter within the limits of his knowledge, all his will is led captive, he becomes the helpless slave of Moha forthwith.

Or, to change the methaphor; Moha is, as it were, a mighty tree which has to be hewn down and laid low with the ground. From its trunk in air, spring the two great branches of Lobha and Dosa, Craving and Hatred; while below in earth it is fed and nourished, its strength maintained, by a whole network of strong and sturdy roots. And life after life with the pick and the axe, and the saw of Dana, and Sila, and Bhavana, the faithful follower of the way of the Buddhist has to chop and hew and saw through these numerous roots one by one until they are all cut through and the mighty tree is at length laid low, never to grow again. Of this tree of Moha there is a liquid manure that has tremendous power to feed the roots and make them so tough and strong that pick and axe and saw are useless to penetrate them while they are being fed and watered with the food they like so well; whilst overhead the great twin branches of Lobha and Dosa, Craving and Hatred, push forth fresh leaves and twigs, and flourish more luxuriantly than ever. The name of this liquid food of the tree of Moha is Alcohol. And whosoever is so thoughtless as to supply it with that food which nourishes it and makes it grow strong, when he seeks to cut down that tree, he will find that he has a task on hand in which all his efforts will be as vain as those of a man who should try to draw water from a well with a bottomless bucket, or catch wild horses with ropes made of sand, or do anything else of the most foolish and most futile. For by its simple physical properties, once alcohol is introduced into a human body, it forthwith produces Moha, delusion of the direst kind: and this it does without the least reference to whether the body in question is that of the humblest of laymen or the holiest of sages. Hence, above and beyond all things, the Buddhist who has really given ear to the Word of the Buddha,—who believes that Word, puts his trust in it as the one trust, most reliable guide he can have upon the path of life,—such an one will put alcohol far from him as being his most dangerous enemy, the most formidable menace to his peace and well-being that is to be found in the world: such an one will observe in all its integrity the Fifth Precept of Right Conduct.

In the *Kumbha Jataka* the story is told of the first discovery of fermented liquor in India and of a king who gathered all his ministers and people in order that they might feast upon the newly found exhilarating drink. But,—so the story runs,—Sakka, the king of the gods saw what the king was about to do, and pitying him and his people for the misery they were preparing for themselves, he assumed a disguise and holding a pot in his hand appeared before the king and called upon him to buy it.

The king of course asked what was in the pot. Whereupon the disguised Sakka made answer thus:—

“Ghee there is not in this pot’ neither sesamum oil, nor molasses nor honey, but much that is evil. (Give ear, Oh King!

“Whoso shall drink from this pot will fall down even on perfectly smooth ground and stagger into ruts and pools. He will wander about, stupid as a straying ox, his mind beyond control. Lost to all sense of shame he will go in public unclothed, and dance and caper like a fool. Come, buy this pot!

Whoso drinks from this pot will fall into fires, and helpless be burnt and the jackals shall gnaw away his flesh. He will speak things unseemly in public assembly, careless of all sense of what is fitting in words or behaviour: and, filled with a fool’s conceit, will vaunt himself the greatest upon earth. Also he will quarrel without cause and commit any crime on merely being told to do so. Come, buy this pot!

“Drinking from this pot countless thousands have squandered all their wordly wealth, even to the last necessities of life; and, insulting those who gave them birth, have lost themselves in lustful feelings. Come, buy this pot!

“Drinking from this pot, men, shamefully illtreat holy teachers and transgress in thought, word, and deed; and those utter false speech who before could not have been induced to lie for such gold, the while they neglect and forget their proper business. Come, buy this pot!

“Drinking from this pot, modest men become shameless, wise men become fools: people forget their own dignity and lie down in the dirt, filthy as pigs, and there remain unable to rise again. Come, buy this pot!

“Yea, O King! here in this pot is neither curd nor honey; but what is in it,—that I have told you. Come, Great King, buy this pot!”

Every word of this tremendous indictment of alcoholic liquors spoken twentyfive hundred years ago might be uttered again to-day in almost identical phraseology but with the added emphasis of the years of experience of its evil power that have elapsed since then, with the additional force of the testimony of the latest medical science.

"Here," we might say, "here is a liquor that robs men of all power of self-control; that makes kind men cruel, honest men knaves, chaste men lewd, truthful men liars. Come, buy this liquor!

"Here is a liquor that weakens the whole bodily system, breeds disease in its various organs, renders it liable to attack from contagious disorders, and causes death before the proper time. Come, buy this liquor!

Here is a liquor that deranges the delicate apparatus of the brain, renders comprehension difficult, dulls the power of attention, causes memory to be uncertain and unreliable, diminishes the capacity to perform mental labour, blunts the powers of logical and sequent thought and makes the act of willing at first too speedy to be reliable and afterwards too slow to be effective. Come, buy this liquor!

"Here is a liquor that has ruined hundreds of brilliant intellects, wrecked thousands of promising careers, devastated hosts of other-wise happy homes, and sent myriads of men to a premature and dishonoured grave. Come, buy this liquor!

"Here is a liquor that leads to permanent disablement of the reasoning faculties, brings about insanity, and thereby removes all present possibility of comprehending the true goal of life, enlightenment, and of aiming at the goal. Come, buy this liquor!

Will you buy such a liquor, young men of Burma, knowing what ruin lies in its dread power to effect? Will you be so neglectful of all the dictates of common prudence and right reason, so forgetful of all the good ways of your forefathers, so heedless of all the injunctions of your religion as to have anything to do with a drug so terribly potent for mischief? Will you not rather as reasonable men, as patriots, lovers of your country's good name and faithful followers of the Great Teacher of Gods and men shrink from approaching this liquor as you would shrink from a deadly snake, put it far from you as you would a dish of poison, flee it as you would a raging and devouring fire? For all these this liquor is:—a deadly snake that kills all that is good in even the best of men: a dish of poison that taints the blood and brings disease and speedy death: a raging, devouring fire that burns up all sense alike of shame, and in its fierce and scorching flame, withers away all human kindness and worth.

A Review.

"ILLUSIONS OF NEW INDIA."

A book that should be in the hands of every enlightened Hindu and Buddhist is Mr. Pramatha Nath Bose's "Illusions of New India." Messrs. W. Newman & Co. of Calcutta, are its publishers Price Rs. 3/-

Mr. Bose is a well known writer on Economics. He is the author of "Epochs of Civilization", "A History of Hindu Civilization under British Rule" and other works. He speaks with authority on the subject having had to work in the line of economic industries for over 25 years. He loves India for the sake of her teeming millions and in sober language points out the root causes of India's decline. He discusses the Indian problems under the following heads :—

The Illusions of Intellectual Progress,
Elementary Education and the Economic Problem,
High Education and the Economic Problem,
Technical Education and the Economic Problem,
The Illusions of Ethical Progress,
The Illusions of Social Progress,
The Illusions of Political Progress,
The Illusions of Transition State.

With the prophetic insight of a seer, who has had his education in Western Universities, and with the experience of age, Mr. Bose tells the Neo-Indians, "who have been educated on Western lines"—that they are under an illusion. Western civilization has been distorted by the Neo-Indians. To wear European clothes, to eat in European fashions, to indulge in Western luxuries, these do not bring one an inch nearer to the hard working European engineer, mechanic, statesman, electrician, enterprising explorer, discoverer, scientist, agriculturist, and it is these that have helped to make Europe what it is. A century ago India was not economically dependent on Europe, but it is after the invention of machinery that India fell back. India did not apprehend that her economic position would be shaken by the Western mechanicians. Science was neglected by the people of India. The leaders of Indian society did not look to the future coming danger in the economic field. India was the market of the world in the days of the sailing vessel, and

of the hand loom. The millions of Indian trained artisans had not the leadership of scientific, enterprising, men of genius to tell them of the coming danger. The restrictions of caste, religion, prevented the Indian people from going to foreign countries to learn of other nations. Contented within their own environments, the Indian lived, with closed eyes, and never ventured to think of the coming economic dangers from a whole host of trained engineers, led by the best intellects of all Europe and America.

The Indian people were enslaved by caste restrictions, and the millions of the Sudra class were practically helots under the iron rule of Brahmanism. High culture was not for the Sudra. The Vedas and the higher learning were not for the millions. Ignorance reigned in India. The Indian craftsmen had their own guilds, but theirs were not based on scientific culture. The European skilled labourer gets all the advantages of scientific discoveries, and he advanced, but the unskilled labourer of India is only a hod carrier, and like the ox has to tread the mill. They are not expected to think, and when man ceases to think he reaches the level of the ox. No wonder that India suffered from the cyclonic blasts of Western economics.

Mr. Bose shows that there are two Indias today, the India of the Western educated Indian, and the India of old. He calls the Indian educated on Western lines—Neo-Indian. "Macaulay" says Mr. Pramatha Nath Bose "had the foresight to predict that English education would train up a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals, and in intellect." This is exactly what has not happened. The Western-educated Indian can hardly be said to have a mind of his own. It is more or less a shadow, a reflection of the Western mind.

The Western-educated Indian is a hybrid. He spends a few years in England, learns law, or medicine, and returns to India, with new tastes acquired during his sojourn in England, and in India he tries to think like a Western politically, and socially. The native Indian who has not had the experience of Western social system can have no idea of the hygienic and aesthetic progress Europe had made within the past half century. The Indian has deteriorated from the social and aesthetic plane that his ancestors had occupied during the pre-Moslem period. The high culture of the ancient Indian was seen by the Greek and Chinese visitors who came to India centuries before the invasion of India by the Arabs and Europeans.

What India needs is education in economics, hygiene, aesthetic culture, morals, and science. Japan was civilized by the Indian Buddhist culture of the fifth century of the European era. The ethics of the state Japan learnt from the system of Confucius ; the ethics of religion, morality, and hygiene from Buddhist India ; and from the West she learnt Science, science which was new to Europe as well. The Indian in the Moslem period lost his reasoning powers, and he had imbibed Moslem habits which had to be modified to suit his own Aryan nature. No nation that has been ruled by another alien nation for nearly seven hundred years, could keep strictly to her own ideals.

India has no unity of interests. Her social policy, her differentiating religions, her undemocratic ethics are all against common interests, and there is no united body of men who are prepared to sacrifice their self for the good of the many.

The Western teachers of young India are dinning into the ears in lecture halls that the Indians are of a low type of civilization, and that it is necessary to become Westernised if India is to rise high in the estimation of the Westerns. Says Mr. Bose "the Western educated Indian does not pause to ponder whether the "rise" adds to our social efficiency, whether it does not rather diminish it—materially by attenuating to the vanishing point our meagre margin between sufficiency and privation, and morally by inordinately enhancing the stringency of the struggle for animal existence, and thereby leading to the scramble of individual against individual and of class against class and the consequent diminution of that spirit of benevolence and of social service which has long cemented our society together, and to various other ethical obliquities."

"The bias of education formed at the most impressionable time to life, is always very strong and very difficult to remove. It has made the typical Neo-Indian more or less an automaton, moving, acting and talking much as the Occidental would make him do. He hesitates to take a single step for which there is no precedent in the West.....He merely echoes the views and shibboleths of the Westerner and does it with all the zeal of a neophyte. The Occidental regards the sparsely clad Indian of simple habits living in the style of his forefathers as but little removed from a barbaric condition. His Indian disciple as we have just seen, forthwith pleads vehemently for a rise in the standard of living after the Western fashion as essential for the emergence of his compatriots from such condition, forces up the demand for drapery and all the tawdry parapher-

nalía of Western civilization hundredfold, and thus adds fresh links to the everlengthening chain of India's industrial burden and swells the volume of an exhausting economical drain." p6.

Speaking of the present great world war Mr Bose says:—"The great world war which is now raging in Europe and Eastern Asia should serve to disillusion new India.....As I have said elsewhere, 'the materialism of modern culture accounts for its being kept down at a level not very far removed from the barbaric. The inhumanities and barbarities perpetrated in connection with the war remind one of the savageries of the Huns and Vandals. What a sorry spectacle, that such a large portion of the best manhood of the great nations of Europe should be engaged either in making munitions or in being trained to be food for powder, that the colossal wealth derived from the exploitation and spoliation of countless toilers all over the habitable globe should be so heedlessly and recklessly shot away" ! p-20

Mr. Bose quotes the following passage from "Christianity and War" "Our history and our position have made us more commercial than military; but in our industrial system we have let loose the spirit of grab and push, the oppression of the weak and the admiration of mere success, as scarcely any other land has done.....Current events are telling us that our civilization has outrun its moral resources.....Two things menace peace, one externally, the other internally. They are militarism and luxury. While our men go forth to fight the one, women at home finally crush the other. Extravagance in dress and food has become as competitive as our armaments."

"Education," says Mr. Bose "is obviously a means to an end. That end is knowledge. But all knowledge is not desirable, as for instance, the kind of knowledge which enables one to practise robbery or murder more efficiently and more scientifically than he would be able to do without it. From this point of view the spread of the knowledge of submarines, large, long-range, quickfiring guns, aeroplanes, asphyxiating gases, explosives, &c. is condemnable." p 32.

Unfortunately for the welfare of India, new-India is too much absorbed in Western luxury, and avoids duty for pleasure. The Neo-Indian can talk in Western fashion, reads Western history and classics and neglects the history of his own land, and is absolutely ignorant of the great thinkers and sages that had made history in the past.

The neo-Indian knows more of Shakespeare, Burke, Milton, than of Chanakya, Chandragupta, Asoka, and he knows more of western psychology than of the psychology of the Buddha. The culture that existed in India before the Moslem invasion he is ignorant of. He knows to ape the western in dress and food but not in the performance of unselfish noble deeds. "The Indian of today loves pleasure more than duty" said a well educated Japanese to me. The ancient Indians had a culture to give to the world. The Neo-Indian is a bankrupt individual, and has nothing of his own to give. He is like the jackdaw in peacock's feathers. The-Neo Indian is bad, and the antiquated Indian is a fossil who does not wish for any kind of change at all. He is like the Chinese mandarin. There is no middle path in India. The pandit class are a body of men who can do a large amount of good by holding up high ideals of manhood. Chanakya was a Brahman, and he succeeded in building up an empire. The pandit is as foolish as the neo-Indian. There is no unity in thought in the two. The neo-Indian is an ignoramus in things ancient relating to India, and the fossil of a pandit is absolutely ignorant of the modern scientific spirit. India lacks men of practical wisdom. Lawyers there are, a few medical men there are, but India is poor in men of wisdom and high culture. The landlord class are utterly deficient in their duty towards their dependents. They do not care to help the hand industries of the land. Japan is competing with the west and yet she has no machinery. Her handlooms by the millions are at work, and her children, boys and girls are all taught the use of their fingers. Village industrial schools, agricultural schools in the villages are needed in India. Scientific books should be written in the vernaculars, the England returned neo-Indians should think more of the millions of their countrymen, and elevate them from their hopeless illiteracy and ignorance. Instead of the desire to associate with the Western in the clubs, the neo-Indian should think of the economic progress of his countrymen. The Indian neither looks to the historic greatness of the past, and revive all that is best, nor does he wish to associate with the experienced Western economists and statesmen to find out a way to elevate the people of India. The educated Indian is a hybrid. The whisky bottle and the tennis court form the sum totality of his social civilization. No high culture, no learned society no aesthetic taste to associate with, the neo-Indian has to live the life of a middle class hedonist.

To the pleasure loving Indian, Sinhalese, Burmese and Arakanese I recommend the "Illusions of New India" heartily. It is a book that

should be translated into the many Indian vernaculars and circulated broadcast among the non-English speaking millions. Mr Bose should think of the native sons of the soil, who are yet uninfluenced by the glammers of Western civilization, who could be easily influenced by men of his type. For their welfare he should write in their own native tongue, and give them ideas of progress. The car of Juggernath will move on, and we have to get out of its way. The science of the West will continue to produce men of culture and their culture will be of a material kind.

It is industrialism and trade that are responsible for the continuance of the present world war. All that educated Indian people have to do is to educate every boy and girl in economic and industrial education. Give the child the intelligence to think, to do something independently. The raw produce that is exported to other lands for manufacturing purposes means the death of industrial India. The produce of the country should be manufactured in the country, and hand made product should be exported to other lands. That was the ancient Indian way. The wealth of other lands in those days poured into India. The combined brain power of educated India should be utilised for the solution of this economic problem. Mr Bose has lucidly shown the Neo-Indian educated in the western system. He should now show a way out of the temple of illusions.

With the loss of high ideals the Indians have deteriorated. The India of Asoka, of Siladitya was an India of high ethical and economic culture. The India of today is under an illusion and is drifting into danger.

Mr Bose has made a timely protest, but will the whisky drinking, luxury loving young India listen to his words of wisdom? Ethical teachers are needed to day. Moral examples that will illuminate the lives of the masses are badly wanted. From the Western scientist India can learn economic science. Economic science with the purifying Aryan spirituality working hand in hand, India can again become the world teacher.

A Gandhakuti for the Bhagavan Buddha.

THE FIRST VIHARA IN CALCUTTA.

For nearly 700 years Bengal and Magadha had been denuded of everything that had any kind of association with the religion of Buddha. For nearly seventeen centuries Buddhism had existed in India. The kings of India had been great patrons of the religion of the Blessed One. The rock cut edicts of the great Emperor Asoka testify to the marvellous influence of Buddhism over the Indian mind. North, South, East and West the holy name of the Bhagavan Buddha gave comfort to the teeming millions of India's people. Pilgrims, students, Bhikkhus from distant Korea, Japan, China, Ceylon, Java, came to visit the holy shrines in India. The wonderful rock cut temples found in various parts of India are living testimony to the extensiveness of Buddha influence. The exquisitely beautiful sculptures found at Sanchi, Bhilsa, Saranath, Bharhut, Ellora, Mathura, Amravati, Taxila, Peshawar, Bodhi-gaya, testify to the aesthetic progress the people of India had made under the benign spiritual rule of the religion of the Buddha. Contemporary kings and princes of the Blessed One had come under His spiritual discipline, and from the time of His parinirvana, Buddhism had become the state religion of Northern India. Art, commerce, architecture, agriculture, horticulture, medicine, floriculture, textile industries received the greatest impetus from Buddhism. Education flourished under Buddhist Bhikkhus, and all the great centres of Buddhism had flourishing Universities, which attracted students from all parts of the Buddhist world. The state of Indian society was so highly developed as to attract the admiration of learned foreigners who had come to India for study. The remnants of Buddhist art found in the destroyed temples are witnesses to the high culture that India had enjoyed when Buddhism was flourishing.

The ancient Indian Bhikkhus were great missionaries. They went all over Asia and spread the culture of the Buddhist Aryans. They created a greater India by their labours. They went to Korea, Japan, China, Cambodia, Siam, Ceylon, and to the countries beyond the Punjab. The discovery of a Buddhist sanctuary a few months ago by Sir Aurel Stein in Persia shows to what extent the Buddhist ramifications had extended. Syria, Bactria, Parthia, had come under the influence of the vivifying Dharma of the Tathagato.

The civilization of India fortunately for the world has not been lost. Buddhism of the Siladitya period with all its literature was transported to China, and from China to Japan. We could reconstruct the Indian civilization of the Siladitya period from outside sources. Two thousand two hundred years ago, the best culture of India was established in the distant island of Sinhala by the son and daughter of the great Emperor, Asoka. The ancient literature of India from the time of Asoka to the time of Siladitya is not lost to India. The temple libraries of Ceylon, China, Japan, and Tibet have preserved this literature.

The universal diffusion of culture in the Buddhist period was due to the activities of the Buddhist Bhikkhus. Every Bhikkhu was a teacher, and every village temple was a school. Today we see that in Burma and Siam and also in Ceylon to some extent. The destruction of Buddhism in India was a loss to the development of Indian culture. The best of learned scholars in ancient India, to a large extent were Buddhists. Buddhism being a democratic religion the rigidity of the caste system is softened by the impress of Buddha's all-embracing love. No country can prosper and progress if the whole people are not united. The progress of a country depends on the whole people, not on a few. The great Emperor Asoka declared that the high and the low can all become great. The gods came down from their thrones and mixed with the people.

After an exile of 700 years the Buddhists have again come to the land of their ancestors. They wish to build a Vihara in Calcutta. A noble hearted lady in Honolulu, Hawaii, by the name of Mrs. T. R. Foster, a friend of the Anagarika Dharmapala, whom he met in the year 1893 at Honolulu, had given a donation of Rs. 22,000, and with this sum the Anagarika Dharmapala purchased a plot of land in College Square, Calcutta.

The Buddha is worshipped by the Hindus as the 9th avatar of Maha-Vishnu. He is the modern avatar, and it is His dhamma of compassion that should be practised in the kaliyuga. For a period of 800 years there had been no Buddhism, and this period is the darkest period of Indian history. The time that Buddhism flourished was the most progressive and prosperous period of Indian history.

To build a Vihara according to the ancient Indian architecture of the Asoka period the Maha Bodhi Society makes an appeal to all the

Princes and people of India. It is estimated that a sum of one lakh of rupees will be required for the building as well as for the purchase of the adjoining two plots of land lying to the east and south of the property.

The revival of the compassionate religion of Buddha will bring India in touch with the Buddhists of Burma, Ceylon, Arakan, China and Japan. Under the benign protection of the great and tolerant British government, the Maha Bodhi Society hopes to accomplish the great task which it has undertaken for the welfare of the people, with the help of the Buddhists of Japan, Siam, Burma and Ceylon.

The Theosophist of May 1916 says :—

A proposal is made by the Maha Bodhi Society to build a Vihara in Calcutta, where no Buddhist Temple exists, and a piece of ground has been bought in College Square, next to the Lodge of the Theosophical Society for the purpose of erecting thereon a Vihara. Application has been made, through the Government of Bengal, that the Sacred Relics of the Lord Buddha, found at Taxila, may be entrusted to the Society to be placed in a Shrine in the Vihara. The Lord Buddha was born in Northern India, and He wandered far and wide over its soil. He is the glory of the Aryan Race, the Perfect, the Illuminated One. To him all the Occult Hierarchy bow in reverence, "our Great Patron," as a Master once called Him, the first of our Humanity to attain to Perfection. He, the Buddha of Knowledge, who taught the Sacred Law for forty years of blessed life, gathering round Him disciples whom He formed into the Sangha, thus completing the three Jewels—the Buddha, the Sangha and the Dharma, or the Dhamma as the Pali has it. From the day when, in the Deer Park near Benares, He began to turn the Wheel of the Law until the day when He left His body, He taught the Wisdom to men, women and children. By precept and by parable, by philosophy and symbol, intelligible alike to prince and peasant, He purified the lives of men; and lest His overpowering knowledge and sweetness should lend such might to His words that human intellect should be swallowed up in rapt devotion, and authority should usurp the seat of understanding, He, whose lightest word might have been a world's salvation, bade His disciple seek salvation in themselves, and bade them also not believe a thing because He had said it—He, who was very Truth—but only when of their own selves they knew that it was true.

"To this All Glorious One, there is no temple in the land which gave Him His body of flesh. And this, though in Him the Hindu recognises the ninth Avatara of Vishnu the Preserver, The reason for

this is not far to seek in early days, yet is it fitting that now, when India is becoming more conscious of her world-mission, and when within her Empire Burma finds a place, and Ceylon truly is also hers, India should raise a Temple in His honour, to Him, her wondrous Son, the Light of the World, and thus claim Him as her own. The suggestion of building a Vihara in Calcutta, and that close beside the Theosophical Society, the youngest child of the White Brotherhood, is therefore opposite and timely, and it would be well if every Hindu who is proud of his incomparable past and reverences the Mighty Ones of his race, should place a stone, even the smallest stone, in this Temple, and thus have a share in the homage paid to this greatest Teacher of Humanity. Princes may give largely, the middle class may give such donations as their means permit, the poor may give an anna, a half anna, a pice, a pie. What is money in such gifts? It is love that makes them golden; and the peasant's pie, who goes more hungry to give it, shines with the brilliancy of the diamond, where the gift of a lakh given for ostentation, counts but a dull grey lead. Let all who love His blessed life, then, throw some gift into the building fund of the Vihara."

Endeavour.

By ourselves is evil done,
 By ourselves we pain endure;
 By ourselves we cease from wrong,
 By ourselves become we pure.
 No one saves us but ourselves;
 No one can and no one may.
 We ourselves must walk the Path;
 Buddhas merely teach the way.

Dhammapada.
 (Dr. Paul Carus' translation.)

The “Dhammapada” and its Commentary

Translated from the Original Pali with Critical Notes

By The Rev Suriy goda Sumangala

VERSE II.

*Manopubbangama dhamma manosettha manomaya
Manasa ce pasannena bhasati va karoti va
Tato nan sukham anveti chayava anapayini*

TRANSLATION.

*(All the mental) characteristics have mind as their
forerunner (prime-mover) and overlord; they are formed
of mind. Whosoever, with the mind pure,
either speaks or acts, him happiness follows therefrom,
like the shadow that never leaves him*

2. MATTAKUNDALI VATTHU.

THE second stanza, concerning Mattakundali, was also made the subject of discourse at Savatthi :—

In the city of Savatthi there was a Brahmin named Adinnapubbaka, who was so called by people because he had never given anything to anybody. He had an only son who was fair to look upon and amiable.

In the course of time, being desirous of making an ornament for his son, he reflected that he would have to give wages if he ordered a goldsmith to make it. He, therefore, himself made and gave his son (a pair of) ear-rings, which were misshapen, and by wearing which he became known as *Mattakundali* (“he who was misshapen ear-rings”).

When he was sixteen years old he had a disease called *pandu rogo* (jaundice). The mother, seeing the son (in that condition), spoke to her husband :

“Brahmin, your son is sick ; get him treated, dear.”

“If I bring a physician, I shall have to pay his fees (lit.) for rice expenses. Have you no regard for the waste of my money ?”

“What will you do, Brahmin ?”

“I shall so act that there be no waste of my money.”

He went to the physicians and enquired : “What do you prescribe for such and such a disease ?” Then, when they told him the particular

kind of drug, bark, etc., whatsoever it was, he brought it, and gave the medicine to his son.

While this was being done, his (the son's) disease gradually turned serious, and became incurable. Perceiving (at last) his feeble condition, the Brahmin brought a certain physician who, after examining the patient and finding the case hopeless, went away saying that he had another appointment, and (suggesting) that some other physician be called in. The Brahmin, knowing that his son's end was approaching, thought: "Those who come to see him will perceive all my wealth in the interior of the house; I will, therefore, remove him to the outer-verandah." So he had his son moved to the verandah, and made him lie down there.

On the same day, very early in the morning,¹ the Blessed One,—having risen from the attainment of universal compassionateness, gazing at the world with his divine eye,² for the purpose of finding out kinsmen (who are) fit to be trained and who have uplifting merits earned at the feet of the former Buddhas,—spread the net of knowledge throughout the ten thousand world-systems Mattakundali, as he lay in the outer-verandah, appeared in its midst.

1 The Buddhas, wherever they may reside, never deviate from the performance of their daily duties, which are classified under the five following heads:—

- (i) *Purebhattachiccan*: the duty to be done before the midday-meal.
- (ii) *Paccabhattachiccan*: " " " after " " "
- (iii) *Purimayamakiccan*: " " " within the 1st watch of night.
- (iv) *Majjhimayamakiccan*: " " " middle " "
- (v) *Pacchimayamakiccan*: " " " last " "

For fuller particulars of these various duties, see the *Manorathapurani*.

2. The perfect knowledge of the Tathagata is two-fold in character: (a) *Dasa-bala-nana*—knowledge endowed with ten powers, and (b) *Sabannuta-nana*—all-knowing wisdom. The former enables him properly to understand respective properties as they are in reality; the latter gives proper knowledge of them; also further enlightenment with absolute insight into whatsoever he wants to know.

By *Dasa-bala-nana*, he is enabled to realise or fathom: (i) probabilities and improbabilities; (ii) the potentiality or duration of *kamma* (actions) and of *vipaka* (consequences); (iii) the full result of actions (*kamma*); (iv) diverse aspects of *dhatus* (elements); (v) intentions and aspirations of beings; (vi) the subtle as well as mild nature of the senses; (vii) the trances with their defilements; (viii) succession of groups in previous births; (ix) death and re-birth of beings, and (x) the Truth.—Of these, (i) to (ii) inclusive belong to the class known as *Kamavacara*; (iii) and (ix) to *Rupavacara*; and (x) to *Lokuttara*. The *Sabannuta-nana* is *Kamavacara* and *Lokiya*.

His all-knowing wisdom permits the Tathagata to realise what can be ascertained through the medium of these aspects or directions of knowledge; but it cannot exercise all the respective functions meant for certain purposes; e.g., he is unable to concentrate his thoughts as by a trance to exercise super-normal powers as by an *Idahi* to extirpate passions as by a path (*magga*). Although this all-knowing wisdom is not always being exercised the Buddha possesses ever the power to realise anything after due investigation.

The Master, seeing him and realising that he had been moved and placed there, began to commune with himself whether there would be any use in his going to the place ; and attained this (inward) perception :

“ This youth will take mental delight in me, as a result of which he will, after his death, be reborn in the Tavatimsa heaven in a golden palace covering thirty *yojanas*, and he will have a thousand celestial maidens to attend him. The Brahmin, too, after his (son's) cremation, will wander about in the cemetery, lamenting the loss of his son. The celestial being i.e. the son), seeing his own self (become) three *yojanas* in height, decked with ornaments weighing about sixty cart-loads and surrounded by a thousand celestial maidens, will consider : ‘ By what deed was I blessed with this fortune ?,’ and will realise that it was the effect of the purity of his mind in regard to the Enlightened One. Through fear of waste of money, (and) without buying any medicine, the Brahmin now goes to the cemetery and laments. Thinking ‘ I shall make him confused’, he (the son, the celestial being) will forthwith impatiently appear in the (original) guise of Mattakundali, and, lying down there, give vent to tears. Then the Brahmin will ask : ‘ Who are you ?’ ‘ I am your son Mattakundali.’ ‘ Where were you born ?’ ‘ In the heaven Tavatimsa.’ ‘ What deed have you done for (to merit) it ? In reply he (the celestial being) will say that it was the result of the purity of his mind in regard to Me. Then the Brahmin will ask whether there are beings who are born in heaven as a result of (their) purity of mind in regard to Me. I shall, thereupon, tell him that it is impossible to enumerate the number of them,—so many hundreds, thousands, and hundreds of thousands,—who are born in heaven as a result of (their) purity of mind in regard to Me ; and I shall recite to him a stanza from the *Dhammapada*. At the end of the discourse on the stanza, 84,000 beings will attain to the full realization of the Truth ; Mattakundali will attain to the first stage of sanctification ; as also the Brahmin Adinna-pubbaka.”

Conceiving thus, that the preaching of Truth concerning this youth would be productive of great good, the Master, the next day, after attending to the wants of his body, surrounded by a multitude of Bhikkhus, proceeded to the city of Savatthi for *pinda-pata*, and gradually approached the door of the Brahmin's house. At that moment Mattakundali was sleeping with his face turned towards the interior of the house. The Exalted One, knowing his inability to see Him, sent forth a current of effulgence. ‡

The youth, pondering "What light is that?," and turning over to the other side but remaining in the same attitude, saw the Blessed One. Then reflecting: "Owing to my blindly foolish father, I was not enabled to approach an Enlightened One such as this, to perform any service with my body, to offer alms, or to listen to His doctrines. Now, even my hands cannot be directed (subjected to the will); there is nothing to be done except to take mental delight in the Buddha." This he did earnestly.

The Blessed One, thinking that it (the act of mental delight) would suffice for him, departed. As the Blessed One was passing across his path of vision, he (the youth) breathed his last with delighted heart, and, like unto one who has arisen from sleep, was born in a celestial abode of gold thirty *yojanas* in height.

The Brahmin too, after cremating his son's body in the cemetery, gave himself up to tears and lamentations. He went daily to the cemetery and cried: "Where is my only son?" The Celestial Being also, perceiving his own (good) fortune, reflected (thus): "By what action have I merited this?" Then, realising that it was by the act of taking delight in the Buddha, and, (self-communing) "This Brahmin, without giving me medicines when I was sick, now goes to the cemetery and laments; I ought to make him distraught" he came, in the guise of Mattakundali, and stayed at the cemetery, lamenting with hands clasped (above his head).

The Brahmin, seeing him, (thought): "I cry, first, for the death of my son. Why is that fellow crying? I will ask." Enquiring (the reason), he uttered the following stanza:—

"Why dost thou cry in the midst of the forest with hands clasped (above thy head), wearing misshapen ear-rings and garlands, and thy body perfumed with red sandalwood and ornamented?"

He replied: "I have the body of a chariot made of radiant gold, but a pair of wheels is wanting to it. Through sorrow on this account, I shall give up my life."

Then the Brahmin answered him: "O good youth, tell me whether thou requirest a pair of wheels made of gold, or gems, or metal or silver I shall get thee (what thou wishest)."

After listening to this and thinking to himself: "This man, without giving medicines to his son, seeing me in the guise of his son, tells me that he will get me a pair of wheels made of gold, etc.: let it be so. I shall rebuke him."

The youth asked : " How large a pair of wheels will you make for me ? "

" How large a pair dost thou require ? "

" I want for my chariot the sun and the moon : give them to me," he begged. That youth also said to him : " Both the sun and the moon are shining there (in the sky). My chariot, which is made of gold, will shine with this pair of wheels."

The Brahmin replied : " Fool that thou art, O youth, who aspirest after that which cannot be obtained. Methinks thou wilt die, and wilt not obtain the sun and the moon."

Then said the youth : " Does a man become a fool who cries for that which he can see, or for that which he cannot see ? ;" adding " The movements to and fro (of the sun and moon) are seen, as also their colour, shape and routes. One who is dead cannot be seen. Which of us two crying here is the more foolish ? "

Hearing this the Brahmin, paying regard to his logical argument, answered : " Verily, O youth, thou speakest truth ; I am the more foolish. Like the child that cries for the moon, I, who long for him who is dead, am the more foolish." Having rid himself of his sorrow by his (the youth's) argument, (and) praising the youth, he uttered these stanzas :—

" My heart was verily aflame like ghee-sprinkled fire. Thine advice has extinguished the fire of sorrow, as if (it had been) sprinkled with water. Thou hast removed the spike of sorrow with which my heart was transfixed, and thou hast taken away the sorrow for my son from me (who was) overwhelmed with regret. After listening to thee, O youth, I am like one whose spike of sorrow has been removed ; my flame has been cooled, extinguished, (Now) I do neither regret nor cry."

Then questioning him : " Who art thou ?," the Brahmin said : " Art thou a deity, or a *gandhabba*, or Sakka the giver of gifts in former births ? Who art thou ? Whose son art thou ? How are we to know thee ? "

The youth replied : " Having thyself cremated thy son, for whom dost thou (now) cry and lament 'Tis I (thy son for whom thou criest) who, after doing a meritorious deed, have now become associate with the Tavatimsa gods."

The Brahmin said : " I saw neither little nor much alms-giving at home, nor practice of the precepts. By what act hast thou gone to the world of the Devas ? "

The youth said: "When I was sick at home afflicted with pains, seriously ill and stricken with disease, I saw the Enlightened One free from all doubt and untarnished by the dust of passion, whose wisdom has no limit. In that (mental) condition, my mind rejoicing and serene I bowed to the Tathagata. Having performed this meritorious act, I have come to companionship with the Tavatinsa gods."

While this was being said, the whole body of the Brahmin was filled with joy. Expressing that joy, he said: "Marvellous is it in truth, and wonderful in achievement; great effect from (mere) act of making obeisance! This very day, with mind rejoicing and serene, I shall seek refuge in the Buddha."

Then said the youth to him: "This very day, with (thy) mind serene, seek refuge in the Buddha, in his Doctrine, and in his Order. In like manner practise too the Five Precepts fully. Abstain forthwith from destroying life. Abstain from taking whatever is not given (does not belong) to thee. Wholly eschew strong drink; utter not a lie; and be contented with thine own wife."

Accepting this advice, and saying "*sadhu!*", he (the Brahmin) uttered these stanzas:—"Friend," thou wishest me well. O deity, thou art desirous of my well-being. I shall perform thy behest; thou art my Master."

"I do seek refuge in the Buddha, in his Doctrine sublime, and in the Order of the Lord of mankind. I do (shall) forthwith abstain from destroying life, and from taking whatsoever is not given to me: I do (shall) wholly eschew strong drink; I do (shall) not speak a lie; and I shall be quite content with my own wife."

Then the Celestial Being addressed him: "Brahmin, there is immense wealth in thy family. Approach the Blessed One, give him alms, listen to His doctrine, and ask questions:" then he disappeared. The Brahmin repaired to his house, and, calling his wife, said: "My dear, I will invite the recluse Gotama and question him; you had better therefore, prepare entertainment for him." He then repaired to the Monastery where, without worshipping the Exalted One or exchanging greetings, he stood aside, and said to Him: "O Blessed Gotama! Accept, with the multitude of Bhikkhus, my alms this day." The Exalted One accepted the invitation. Learning that his invitation had been accepted by the Exalted One, he returned home hastily, and prepared in his house eatables, and ingredients for chewing.

The youth asked : " How large a pair of wheels will you make for me ? "

" How large a pair dost thou require ? "

" I want for my chariot the sun and the moon : give them to me," he begged. That youth also said to him : " Both the sun and the moon are shining there (in the sky). My chariot, which is made of gold, will shine with this pair of wheels."

The Brahmin replied : " Fool that thou art, O youth, who aspirest after that which cannot be obtained. Methinks thou wilt die, and wilt not obtain the sun and the moon."

Then said the youth : " Does a man become a fool who cries for that which he can see, or for that which he cannot see ? ;" adding " The movements to and fro (of the sun and moon) are seen, as also their colour, shape and routes. One who is dead cannot be seen Which of us two crying here is the more foolish ? "

Hearing this the Brahmin, paying regard to his logical argument, answered : " Verily, O youth, thou speakest truth ; I am the more foolish Like the child that cries for the moon, I, who long for him who is dead, am the more foolish." Having rid himself of his sorrow by his (the youth's) argument, (and) praising the youth, he uttered these stanzas :—

" My heart was verily aflame like ghee-sprinkled fire. Thine advice has extinguished the fire of sorrow, as if (it had been) sprinkled with water. Thou hast removed the spike of sorrow with which my heart was transfixed, and thou hast taken away the sorrow for my son from me (who was) overwhelmed with regret. After listening to thee, O youth, I am like one whose spike of sorrow has been removed ; my flame has been cooled, extinguished, (Now) I do neither regret nor cry."

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Then the Celestial Being addressed him: "Brahmin, there is immense wealth in thy family. Approach the Blessed One, give him alms, listen to His doctrine, and ask questions:" then he disappeared. The Brahmin repaired to his house, and, calling his wife, said: "My dear, I will invite the recluse Gôtama and question him; you had better therefore, prepare entertainment for him." He then repaired to the Monastery where, without worshipping the Exalted One or exchanging greetings, he stood aside, and said to Him: "O Blessed Gotama! Accept, with the multitude of Bhikkhus, my alms this day." The Exalted One accepted the invitation. Learning that his invitation had been accepted by the Exalted One, he returned home hastily, and prepared in his house eatables, and ingredients for chewing.

The public assembled there. When the Tathagata is invited by a non-believer, generally two classes of people congregate. The non-believers assemble, thinking: "To-day we shall see the recluse Gotama being troubled by (persons asking questions)." The people of right views generally assemble, thinking: "To-day we shall perceive the abilities of the Enlightened One, and His attitude."

Then the Brahmin, approaching the Blessed One, who had performed his meal function and was seated on a low seat, put the following questions: "O Blessed Gotama! Are there any persons who,—without offering Thee any alms, without giving any gifts, without listening to Thy doctrine, without leading a virtuous life as prescribed (living up to in thy precepts), but by mere delight in Thee, have been reborn in heaven?"

"Brahmin, why dost thou ask? Has it not been told (thee) by thy son Mattakundali that he was reborn in heaven by mere delight in me?"

"When was it, O Blessed Gotama?"

"Didst thou not go, lamenting, to the cemetery to-day, and see in the vicinity a certain youth who, with clasped hands, was himself lamenting there, and (whom thou) questioned: 'Why dost thou cry?', etc." And the Tathagata narrated the whole story of Mattakundali, relating the conversation that took place between them. For this very reason this was recognised to be the Buddha's word.

Then the Blessed One said: "It is not a hundred, nor two (hundred), nor can there be any computation of those who are reborn in heaven by taking delight in Me."

The public (the assembly) were not yet free from their doubts. Realising their hesitating state of mind, the Exalted One exercised his will-power, expressing his wish that Mattakundali should come with his celestial abode. He (the latter) came down there at once in his own (original) form, three *yojanas* in height, and beautifully adorned with divine ornaments. Descending from his abode, he worshipped the Blessed One and stood aside.

Then the Exalted One, saying to him: "By doing what deed hast thou acquired this happy fortune?" uttered the following stanza:—

"O Deity! Thou, like the star called Osadhi, dost stand here illuminating all directions with thy lovely effulgence. I do now question thee, O Deity of great might. What merit hast thou done as a human being?"

"This bliss was obtained by me as the result of taking delight in Thee," said the Celestial Being.

"Hast thou obtained it by taking delight in me?"

"Yes, my Lord."

The public, beholding the Celestial Being, expressed their appreciation, saying: "The virtues of the Buddha are marvellous indeed! The son of the Brahmin Adinnapubbaka, without performing any other meritorious act save that of only taking delight in the Buddha, has obtained bliss such as this!"

Then the Blessed One,—pointing out (the fact) that, in doing (acts of) either merit or demerit, the mind fore-runs (as it were); that the mind is the lord; that an action performed with a pure mind never leaves its doer, like the shadow of a person wherever he may go, either to the world of Celestial Beings or of human beings,—narrated this story (while) connecting its parts, and uttered the following stanza like sealing a letter with a royal seal:—

*Manopubbangama dhamma manosettha manomaya
Manasa ce pasannena bhasati va karoti va
Tato nan sukham anveti chayaṇa anapayini.*

NOTES ON THE STANZA.

Mano:—*Manas* (Sanskrit), *mens* (Latin) "The mind" is generally applied to four-fold thoughts in its entirety [see page 58]. In this particular verse, however, it refers to the eight-fold meritorious thoughts pertaining to the sentient domain (*kamavacara*). In the story *mano* refers to the thought associated with pleasant-mindedness (*somanassa*), and right knowledge.

Manopubbangama:—They (mental characteristics) are animated by, or associated with it (*i.e.* the mind) which moves (goes) first.

Dhamma:—Three groups are meant (see page 58). By reason of being the cause of origin (of these mental characteristics), the mind associated with pleasant-mindedness (pure motive or intention) becomes their prime-mover; they are called *manopubbangama*. When many (people) meet together and perform meritorious deeds,—such as offerings of robes and similar valuable gifts to the great multitude of Bhikkus, or (perform) other meritorious acts such as listening to the Doctrine, offerings of lights, flower-wreaths, etc.,—and investigation is made as to

their prime-mover, whosoever is (found to be) their causer, (that is) depending on whom they performed those meritorious acts, he is said to be their prime-mover or leader, be he named Tissa or Phussa (*i.e.* whatever be his name). Thus, as it is the cause of origin, the mind becomes the forerunner of those groups which are called *manopubbangama*. They (the groups) cannot exist when the mind is non-existent, but the mind arises even in the absence of certain mental properties

Manosettha :—As the mind becomes their overlord, by way of supremacy as it were, they are called *manosettha*. As the leading man of a multitude or army is called the over lord of the multitude or army, so the mind becomes the overlord of the mental characteristics which are hence called *manosettha*.

Manomaya :—As such and such articles made of gold, etc., are called golden articles etc., so also these (groups), because they are formed or made of mind, are called *manomaya*.

Pasannena :—Pure, because it, (mind) is (naturally) endowed with the taintless virtues, such as non-covetousness, etc.

Bhasati va karoti va :—Whosoever *speaks* with pure mind like this gives utterance to the “*four verbal merits*,” viz., abstinence from lying, slander, tale-bearing and vain talk. Whosoever *does* anything with pure mind performs the “*three bodily merits*,” viz.: abstinence from destruction of life, from theft and from adultery. Whosoever *neither speaks nor acts* because his mind is endowed with the taintless virtues such as non-covetousness, etc., he earns the “*three kinds of mental merits*,” viz., absence of covetousness, malice, and wrong belief. In this way he earns *ten* kinds of merits.

Tato nan sukham anveti :—As the result of earning this three-fold merit (of thought, word, and deed), happiness follows that individual (who performs such an act). Here, by *merits* are meant those pertaining to the three *bhumis* (*kamavacara*, *rupavacara* and *arupavacara*). Therefore, by the influence of these merits, happiness, mental or bodily, follows that individual who is born in any happy state of existence, or, even though born in an unhappy state of existence, he happens to be at a happy place; and it (happiness) never abandons him, wherever he may be. How is this?

Chayava anapayini :—*i.e.* like the shadow that never leaves. As the shadow, because it is connected with the body, walks when the body

walks, rests when it rests, sits when it is seated, it is impossible to control it either by mildness, or harshness, or even by eating (it) and saying: "You must stop." In exactly the same way, as the result of a person's constant association with these ten kinds of meritorious acts, happiness,—bodily or mental, pertaining to *kamavacara*, etc.,—never abandons him, like unto the shadow that never leaves him wherever he may be.

* * * * *

At the close of this stanza, 84,000 beings realised the Truth. The Celestial Being Mattakundali attained to the first stage of sanctification, as also the Brahmin Adinnapubbaka who sowed (the seed of) his great wealth on the order of the Buddha.

Here ends Mattakundali's story.



Buddhist Art in its Relation to Buddhist Ideals.

With special reference to Buddhism in Japan, four lectures given
at the Museum (of Fine Arts, Boston).

BY M. ANESAKI, M. A., Litt. D.,

Professor of the Science of Religion in the Imperial University of
Tôkyô, and Professor of Japanese Literature and Life in
Harvard University, 1913—1915.

BOSTON AND NEW YORK :

HOUGHTON MIFFLIN COMPANY

1915.

Quarto, pp. XV + 73 + XLVII Plates.

(Illuminated Frontispiece.)

The City of Boston is again to be congratulated for a solid service to art, literature and religion. One of the most remarkable men now living in any nation has but recently sojourned among us, and this book is a trail of light which he has left behind him. From the gorgeous frontispiece, wherein the Buddhist Trinity are rising like suns behind the landscape, to the accurate bibliography and index, the book is a jewel. It is

“DEDICATED TO
THE PIOUS AND BEAUTIFUL SOUL
OF
SAINT FRANCIS OF ASSISI,”

and the Japanese Buddhist apologizes to his Catholic friends for this dedication. But why should a Catholic, of all communions, take offense at an author who exhibits a full page picture of “the Merciful All-Mother”? Let Anesaki himself describe it:—

“(The artist’s) conception was the inexhaustible love of Kwannon, the Mother of All, who is sending her offspring from the realm of light and purity down to the world of sorrows and tribulations. She stands in the midst of golden illumination and resplendent clouds. Her left hand carries a tiny branch of willow, a symbol of meekness, and from the flask held in her right hand falls a drop of water, the water of wisdom, which forms a transparent globe containing a baby. The child looks back in gratitude or in farewell towards the mother above, his lovely hands joined in adoration. The place where the baby is destined to be born is the world of dark clouds, among which rugged peaks are seen. The love of the mother, a virgin mother, of heavenly dignity, is a pure maternal love, but it exhibits a depth of tragic compassion.”

The artist is a Japanese, who died in 1888, but the conception is the familiar one of medieval Buddhism.

In another picture, this time by a Chinaman of the twelfth century, we see the Buddhist Elijah ascending to heaven in the flames of his own thought. The story was first translated from the Holy Scriptures of the Buddhists in *THE OPEN COURT* of Chicago for February, 1900. No notice appears to have been taken of it, and meantime the inexplicable picture was hanging on the walls of the Boston Museum. Thanks to Anesaki, the obscure toil of the translator and the picture of the Chinese artist are here brought face to face in mutual explanation.

It is no exaggeration to say that, if every Christian really assimilated the facts in this book, an ancient oracle would be fulfilled :

“The knowledge of the Lord shall cover the earth, as the waters cover the sea.”

ALBERT J. EDMUNDS.

HISTORICAL SOCIETY OF PENNSYLVANIA :

March 1916.

News and Notes.

The want of English schools for Buddhist girls has been long felt.

At present in Colombo there is only one recognised **Female Education.** school namely the Musæus school where education of a very high standard is imparted. But for a city like Colombo one school is hardly enough.

At last the Theosophical Society has risen to the occasion. This Society has been thoroughly reorganised and is now placed on an entirely new basis. What strengthens our hopes of seeing better days in the future is that this Society has received the handsome donation of a lakh of rupees from a generous Sinhalese lady. Mrs. Jeremias Dias of Panadura, has fully comprehended the great necessity of a College for the training up of the Buddhist girls. The generosity of this virtuous lady has not been confined to this gift alone. Not long ago, she gave a sum of Rs. 12 000 to the Ananda College, the premier Buddhist Institution in the Island, for building a laboratory. Our words of appreciation of this munificent act will not be sufficient. The real appreciation should come from the other leading Buddhists by their following the example of this lady philanthropist.

The death occurred at Tangalla of *Mr. Don Samiel Abeysinha Weera Wickramasuriya, Maha Vidana* on the 30th day of May 1916, **Obituary.** and his remains were cremated on the following day in the presence of a large and representative gathering. His wife, to whom we made a brief reference in our last issue, predeceased him on the 30th March last. He was a very devout and staunch Buddhist who tried with considerable success to lead a life of a true follower of the tenets laid down by the Great Teacher. It was in the early seventies, years before the general revival of Buddhism in the Island consequent upon the arrival of Col Olcott in Ceylon, that the subject of this article created a local revival in religion, by opening a village Buddhist school and by devoting much of his time in personally

instructing the young minds on the teachings of Lord Buddha. By his exemplary life and charitable acts—though in a small way—he was a great influence for good in the District and commanded uncommon respect and regard of both the Sangha and the laity as well as the Christian and Mohammedan chiefs of the District. He belonged to one of the oldest families of the Southern Province tracing his descent from his great great ancestor Abeysingha Weera Wickramasuriya who in 1114 A. C. was appointed by King Siri Sangabo Wijaya to the coveted post of Honour, the Maha Betme Nilame, a post the holder of which was entitled to the honour of walking immediately by the side of the right hand tusk and eye of the elephant in the Kataragama Devale Perahera.

To the bereaved relations, of whom are Mr. N. A. Wickramasuriya, the popular Mudaliyar of the Tangalla District Court and Mr. John A. Wickramasuriya of Matara (sons) and Mr. S. A. Wickramasuriya, Secretary of the Local Board of Kalutara and his brothers (nephews), we extend our heartfelt sympathy.

THE BUDDHIST SOCIETY

OF

GREAT BRITAIN AND IRELAND,
(INCORPORATED).

The above Society has for its objects the extension of the knowledge of the tenets of Buddhism, and the promotion of study of Pāli, in which the original Buddhist Scriptures are written. The Society publishes quarterly *The Buddhist Review* and issues works on Buddhism which are on sale at

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Fellowship of the Society does not imply that the holder is a Buddhist, but that he or she is interested in some branch of the Society's work. Fellows receive two copies of the Review, and subscribe £1 1s. annually. Associates receive one copy, and subscribe 10s. 6d. Annual subscription for the Review is 4s. 6d. for the general public.

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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

“Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure.”—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXIV.

JULY 2460 B. E.
1916 A. C.

No. 7.

The Fifth Precept.

[AN ADDRESS DELIVERED BEFORE THE RANGOON COLLEGE
BUDDHIST ASSOCIATION BY THE REV.
BHIKKHU SILACARA.]

As some of you know, it is the desire, the hope, of some of us European wearers of this yellow robe which once the Master of Compassion wore, some time to be able to go to Europe, to our own countrymen there, and tell them somewhat of the little we have learnt of the Dhamma of the Blessed One. But we should not have the courage or the confidence to do this, did we not know that far behind us, in furthest Ind, we had left a land which was preaching, and for centuries had been preaching, that Dhamma with its life much more eloquently than we could ever hope to do with our lips. I say, we should not have the courage to preach the Dhamma of the Buddha in Europe were we without the ability to point to that Dhamma as embodied in the lives of a people. For already in Europe there are many who have studied the Dhamma and know it as thoroughly as it can be known from books. Already many such books have been written, and printed in thousands, and read doubtless by many more thousands of readers. Yet, with it all, few make the Dhamma a living thing in their life. They read such books, and admit that what is contained in them is very good and very true and then go away and forget all about it. But let one of these

persons come to this land and look about him with attentive eyes, and very soon—if he be honest and unprejudiced—quite a revolution takes place in his opinions concerning the Teachings of the Blessed One. He remembers how he had been told by his pastors and masters, in all places and seasons, that Christianity was the one great civilizing force on the face of the globe; that where it reigned was to be found all good; and where it was absent,—there of necessity, all evil flourished, there of necessity, “man was vile.” And he looks about him and beholds a people who never heard the name of Christianity until some two or three hundred years ago; and to-day, despite the lakhs of rupees spent annually on Christian Missionary schools and Colleges, remain quite indifferent to its teachings; and who yet are kindly and civil and courteous in their general behaviour; generous givers: as open of heart as of hand; tolerant and good-humoured in the expression and maintenance of their opinions. He sees a land where the prejudices of caste are unknown* where slums have no place and men know how to be happy without becoming inebriated; where orphan asylums are not to be found because every newmade orphan is at once adopted by kind relatives or friends; a land where every one, even the poorest, tries to do some deed of public charity, and if he can do naught else, places a pot of cold water under a shady tree by the roadside, so that the thirsty way-farer may find wherewith to quench his draught. The foreign sojourner in Burma sees all this, and perforce he begins to think—and to think! And when a man begins to do that, he has taken the first step upon a road which will bring him sooner or later, in this or in some future life, to the Dhamma of the Blessed One—the crowning summit of all of deepest and highest that has yet been thought upon our earth.

It is our wish, as I have said, to go to Europe and set flowing similar movements of thought in the minds of those who have never had the privilege of visiting this land and seeing with their own eyes what Buddhism can do for a people, by telling them something of what we know of it and of the religion that has brought about its happy condition. We shall tell them to look at a people who, so far as material development is concerned, are about where Europe was in the Middle Ages, but who are far, far ahead of the Europe of those dark days in true civilization,—in the civilization of the heart,—in manners and morals. Here, we shall say,—in the place of unholy Inquisitions and witch-burnings and heresy hunts,—here are to be found a general good-

* But unfortunately for the Sinhalese this is not so in Ceylon.

will and kindly tolerance that wishes well to all and harm to none; and, not to be confined to the limits of the human species only, overflows those boundaries and embraces the lower order of creatures also within the sphere of its limitless loving kindness.

*But whether we shall be able to do all this depends almost entirely upon you now before me, for you are the future Burma. The years, the quicksand years soon pass, and in a short time those who now occupy the leading places in your community, those prominent now in Government service, in law or in commerce, will have passed away from this scene of things, or else retired from active participation in worldly affairs; and then you, the English-educated men of the community; will in their places become its leaders; what you are and do, that the Burma of the future will be and do. And there are many well-wishers of Burma, Buddhist and Non-Buddhist alike, who to-day are looking with not a little misgiving towards that future.

For the tide of European ways and European influence is rising fast all around these shores, and it depends solely upon you, the leaders of the next generation, as to whether all the old-time virtues, native to the soil and to the religion of the soil, shall crumble away before that rising tide like so many castles of sand, and tumble down in ruins in the flood; or whether, under your inspiration and guidance, Burma shall oppose to those influences that make for evil a front of granite firmness, and defying all that would undermine the foundation of these virtues, retain undiminished those characteristics of Burmese character which up till now have won for Burma the esteem and regard of all who know it and its people.

Upon you now before me rests the responsibility as to whether Burma shall present to the world the sad spectacle of yet another people that has adopted all of the vices and none of the virtues of the European; or whether it shall remain the Burma of old,—the home of a cheerful, kindly and contented people, glad to live and not afraid to die, because faithful followers of a Teacher Who has pointed out a Way that leads beyond all lives and deaths:—because mindful observes of all the wise Precepts of Good which he has given them for their guidance;—chiefest of all—mindful observers of that Fifth Precept which enjoins abstinence total and complete from every form of intoxicating liquor, the cause of heedlessness, carelessness, recklessness, a “haunt of all evil” as the Dhammika Sutta well calls it, “a madness, a foolishness wherein the foolish only can take delight!”

APPAMADENA SAMPADETHA !

* It is hoped that young Lanka* will read mark and digest the words of the venerable Bikkhu.

Athwanagalu Vihara Wansaya.

Rendered into English verse.

(Continued from Nos. 3 & 4 Vol : XXIV March & April 1916.)

PART III.

The prince these precepts in his heart enshrined
And guided all his actions by their flame.
Rejoiced thereat, the priest with cautious mind
Into Dharmika changed his nephew's name ;

And mindful of the wise men's prophecy,
Forbade his wish the yellow robe to don.
But that his destiny might fructify
And due meed for his virtues might be won

And diffidence might vanish from his mind
He deemed that in the City he should dwell.
Now Sangabodhi had two friends most kind
Named Sangatissa and Gothabaya,

Shatriya princes who with him well-nigh
From infancy had joined in sportive play.
With these three youths the priest with purpose high,
To Anuradhapura led the way.

In order of their age came Sanghatissa,
The eldest prince, him following in due rank
Came Sangabodhi, then Gothabaya.
Thus they crossed o'er the bridge of Tissa Tank.

Now by its side there stood a resting-hall
In which reposed a Brahman wholly blank
Of sight, but wisdom's light on him did fall.
He heard their footsteps sounding on the plank

And gazing through the mirror of his mind
To those assembled thus he did foretell.
"These three for Lanka's crown has Fate designed."
Alone on Gothabaya's hearing fell

These accents sweet. To his companions unknown
He stole to the blind man and thus inquired.

"Pray, which of them shall longest hold the throne
And whose line shall retain it thus acquired."

"That happy fate is his who last did go"

The anxious answer, pleasure-laden came.

Discreetly silent he regained the row

And with them to the inner city came.

"For kingly joys my short-lived friends possess
A narrow space of life : for them myself
Will win the throne : on them acceptance press."
Such thoughts he entertained within his self.

To him by ties of closest friendship bound,
Sanghatissa his counsels well observed
And in Wijayarāja's court he found
A welcome bright and under him he served.

His King's behests e'er foremost to fulfil
Ere long his closest confidence he gained,
From him received high dignities to fill
And finally the general's place obtained.

In kingly state no joy Dharmika saw
And most averse he was to gain the throne.
But in obedience to his uncle's law
He served the King in manner by him shown.

With Nanda every evening he would leave
The Palace and within his temple stay,
The woof and warp of Buddhahood to weave
He from the holy path would never stray.

As worshipper of the Ruanweli shrine,
As helpful friend unto the poor and sick,
In other virtuous deeds this prince did shine.
While he of Buddha's light thus trimmed the wick

Prince Sanghatissa's power spread o'er the land
And in the palace when the time was ripe
The King was slain by Gothabaya's hand
And Sanghatissa did the sceptre gripe.

End of Part III.

PART IV.

Against his wish to Sangabodhi's care
The chief command Gothabaya consigned
And that his plans their future fruits might bear,
The King's Exchequer to himself assigned.

In equal measure virtue mixed with vice
Of Sanghatissa's life did much partake
With all his wives and with his courtiers wise
He constantly would eastward journeys make,

When ripened fruits hung on the Jambu-trees
For whose rich flavour he did greatly wish.
His troubled subjects did occasion seize
And place a poisoned fruit upon his dish,

The unsuspecting King, caught in the bait,
That very instant of the poison died.
Led by the blind man's words about his fate
Gothabaya resolved his turn to bide,

Obtained the people's and the chiefs' consent
And to Dharmika proffered Lanka's throne.
"The joys of kingly life with sins are blent
By which the seeds of future woes are sown,

Such as with vision clear our Lord foresaw
When once the name of Themia he did bear"
Such thoughts in Sangabodhi's heart did gnaw,
Forbidding him the offered crown to wear.

In vain did Gothabaya him entreat.
Now on his call from cities great and small
All men in prayer to the prince did meet,
But still he turned a deaf ear to them all.

So in the Ruanweli temple-yard
The people and the chiefs, not baffled still,
Amidst the gathered priests, entreating hard,
Besought the prince the vacant throne to fill,

While with united voice they begged their boon,
In worship of the priests he prostrate lay
And then assumed a sitting posture soon.
With graceful mien he thus began to say,

“ However bright the lamp of Kingship shine,
 Therefrom thick shades of sinful fate arise,
 As nought remains from burning camphor fine
 Save flakes of soot left from the flames that rise.

The noxious weeds of Lust more strength receive
 Fed by the fertile springs of kingly power,
 Whose tuneful notes the senses five deceive
 As hunters lure their prey in midnight hour.

Its smoky gloom beshrouds fair virtue's paint,
 Blind Ignorance within its cradle rocks ;
 Bright wisdom's light it does with darkness taint ;
 'Tis like the leading flag of Vices's flocks :

Its waters Envy's alligators breed ;
 The youthful, lusty maid of Ignorance,
 Within its wine-vault slakes her thirsty greed :
 A hall for singers mad with Fortune's trance

A rocky cave where coiled lie Anger's snakes :
 A cane to scourge kind Mercy's feeling heart :
 For Virtue's swans that sport on placid lakes
 Untimely rain at which in fright they dart :

A theatre where Deception's actors play ;
 To Passion's elephants a plantain-wood :
 A rack whose tortures tender Mercy slay :
 Religion's moon to hide a Rahu's hood.

Show me the man o'er whom its spirit lies
 That's not a traitor to his own true self,
 In whose fixed mind no alterations rise.
 No such unchanging man I ken myself.

Like sacred water used when kings are crowned,
 Its ablutions man's fortune purify ;
 As if by smoke from sacrificial mound
 His heart is blackened with the deepest dye.

Like Brahman's Kusa-grass of wondrous cure
 It heals Compassion's heart of all her pain.
 As brows are hid by golden fillet's lure
 Its splendour hides old age's loathsome blain.

The shady shelter of its canopy
 Conceals the solar rays of future lives.
 Its light fan sweeps the seeds of Verity
 Its lash to viewless bourne frail kindness drives,

Some Kings, intoxicated by its drink,
 Surfeited with the flesh of wealth and rank,
 Their life with brutish, drunken gamblers link,
 As eagles mix with cranes in Subha Tank.

Such think it royal sport to play with dice,
 Another's wife to court a wise design,
 To drink the cocoa-juice a graceful sign,

A wavering mind to have the shrewd man's part,
 As loss of manly strength to quit their wife,
 To shrine their teachers' counsels in their heart
 And them obey as thralldom of their life,

To worship gods as search for worldly bliss,
 This life's sweet things to dance and hear gay songs
 And seek with wanton lips for barlot's kiss.
 With patience meek they bear Defeat's sharp prongs

And say it does from their forgiveness spring.
 Wise strength of will they call their stubborn mind,
 When sychopants their fulsome praises sing
 Therein the voice of loud Renown they find.

Their energy is constancy of change.
 They would be just of all true facts being blind,
 Such countless ills in virtue's ranks they range.
 Possessed of empty pride and thoughtless mind,

Intoxicated with excess of wealth,
 As based on truth they think the songs of praise,
 Divine, composed by curs who mock in stealth,
 Whose smiles expressing thanks bedeck their face,

Though born of human mothers they aspire
 To rank among the blessed gods and quit
 Their earthly state and heavenly pomp desire ;
 And when in splendour aping gods they sit,

'There's seen no worthier thing for all men's scorn,
 The servile tricks of minions who depend
 On them for house, for food, for garments worn
 Right through their heart a thrill of gladness send.

Extolled as being the mark of special care
 Of gracious deities guarding them from harms,
 To such vast realms of folly do they dare
 As think within their body lie two arms

And wonder whether on their forehead be,
 Hid by the skin eyes seeing but unseen.
 Elated by excess of eulogy,
 And show of honours false and flattery's sheen,

To bow to holy deities they disdain,
 No offerings to Brahmen hermits pay
 From loving those deserving love refrain ;
 On seeing teachers come high-seated stay.

In costly Kasi vestments vainly dress
 And wallow in the mire of sensual joy,
 Ascetics friendless, helpless they oppress,
 The counsels of the wise their hearing cloy

And seem age-muddled dotards' idle prate.
 As shameful slur on their own matchless brain,
 Their minister's advice they scorn and hate,
 On candid faithful friends who seek not gain,

Their anger's withering flame its fury hurls.
 Since kingly power is sprung of all these woes,
 In whose foul stream the life of monarchs whirls,
 I do not wish to plunge in such a source."

The chief high priest, entreated by the crowd,
 Advancing to the prince, him thus addressed.
 "O Prince, who art with Fortune's boon endowed,
 Consider how the leech clings to the breast

And drinks but the foul blood that causes pain
 And how the babe with soft and pleasing suck
 Draws milk yet soothes the mother by the drain.
 So while the fool, the favourite of Luck,

Whose head a crown adorns, demerits earns,
The wise energetic king with wisdom clear
The weakness of the knot of life discerns,
And how too soon all riches disappear,

And practising the virtues ten collects
The certain hoard of meritorious deeds,
Thee e'er in acts of virtue Time detects,
There is the fate that Buddhahood precedes.

Therefore accept the offered sovereignty,
A place that for thy lofty work is meet,
And rule with justice and with clemency.
The doctrines of the Lord with reverence treat

And fill thy reign with deeds of charity.
Then quit thy kingdom, seek a hermitage
And keep the Bosat's vows most faithfully
To be the Buddha of a future age."

Such words the prince's purpose altering,
They crowned him sovereign over all the land
And named him Sangabo the saintly king,
Gothabaya assumed the chief command.

P. B. HERAT.

Psycho-Ethical Categories of the Lord Buddha's Teachings.

THE FIVE PRECEPTS FOR THE LAYMEN AND LAYWOMEN.

Abstinence from destruction of life,
Abstinence from taking others property,
Abstinence from unchastity,
Abstinence from falsehood,
Abstinence from intoxicating drugs and drinks

Eight Precepts to be observed weekly or fortnightly by laymen
and laywomen.

Abstinence from destruction of life,
Abstinence from taking others property,
Abstinence from unchastity,
Abstinence from false speech,
Abstinence from taking food after the sun had passed the meridian,
Abstinence from spirituous liquors,
Abstinence from nautch dances, singing, music, punch and judy
shows, wearing garlands, using scents, unguents,
cosmetics, and other adornments,
Abstinence from using high and broad luxurious beds and seats.

Precepts of sainthood to be observed by laymen and laywomen who
wish to live the holy life continuously.

All the above with the addition of
Abstinence from using gold or silver.

The Ten Evils to be Avoided.

Abstinence from destruction of life,
Abstinence from stealing,
Abstinence from sensual pleasures,
Abstinence from falsehood,
Abstinence from slander and malicious talk,

Abstinence from angry and harsh speech,
 Abstinence from idle gossip and unprofitable talk
 Abstinence from coveting others property,
 Abstinence from showing envy or jealousy,
 Abstinence from thinking erroneously and accepting false faiths.

The Ten Virtues.

Dāna—Giving donations and gifts,
 Śīla—Observing the moral precepts,
 Bhāvanā—Progressive development in concentration of good thoughts,
 Veyyāvacca—Attending to the bodily wants of parents, teachers and elders and guests,
 Apacāyana—Honouring parents, teachers, elders &c.,
 Pattidāna—Co-operating with others in doing good,
 Pattānumodanā—Accepting the good wishes of others,
 Dhammasavana—Hearing the good Law when it is being preached,
 Dhammadesanā—Preaching the good Law,
 Dīṭṭhujjukatā—Confirming one's faith in the good Law.

The Ten Wisdom giving perfections—(Paramita).

Dāna—Self sacrificing charity,
 Śīla—Self sacrificing observance of the moral precepts,
 Nekkhamma or Naishkrāmya—Renunciation of sense pleasures for the good of others,
 Paññā or Pragñā—Infinite Wisdom,
 Viriya—Strenuous exertion to reach the goal of Wisdom,
 Sacca or Satya—Absolute truthfulness even at the sacrifice of life,
 Khanti or Kshanti—Forgiving patience even when the body is hacked to pieces,
 Adhiṭṭhāna or Adhiṣṭhāna—Resolute will power to reach the goal,
 Mettā or Maitri—Loving kindness to all,
 Upekkhā or Upekshā—Undifferentiating affectionateness.

The above perfections are for the Bodhisatvas who aspire to reach the goal of Nirvāna either as a Universal saviour or a self saving Buddha, or as an Arhat Bhikkhu disciple of the all-perfect Buddha.

The Five Skhandhas.

Rūpa—The material body made of hair, down, nails, teeth, skin, flesh, nervous system, bones, marrow, heart, kidneys, liver, intestines, &c.

Vedanā—Sense feelings of pleasure, unpleasantness, neither pleasantness nor unpleasantness in connection with the six sense organs in contact with objective corresponding sense impressions.

Saññā—Sense perceptions in correlation with the six sense organs.

Samkhārā—Germinating thought seeds which when developed produce karma or kamma either good, bad or unfruitful, on the threefold plane of mental, vocal, or physical samkhāras.

Viññāna—Recognising power of mind based on the six sense organs.

The Six Doors—(Dvārāni).

Eye, Ear, Nose, Tongue, Body, and Mind.

The Six Karma producing impressions—(ārammanāni).

Body, or Form, Sounds, Smells, Tastes, Touch, subjective mentality.

The Six Seats of Consciousness—(Vinnāṇāni).

Eye, Ear, Nose, Tongue, Body, Mind.

The Six Organs of Contact—(Phassa).

Eye, Ear, Nose, Tongue, Body, and Mind.

The Six Sense Feelings—(Vedanā)

Form, Sounds, Smells, Tastes, Touch, and Mental Phenomena (dhamma)

The Six Sense perceptions—(Saññā).

Forms, Sounds, Smells, Tastes, Touch, Mental Phenomena.

Six Reproductive desires being resultants of Contact of the six sense organs with objective corresponding sense impressions—(Tanhā).

Bodily forms, Sounds, Smells, Tastes, Touch, recollection of forgotten pictures.

The Six Ideations—(Vitakka).

Ideations produced in association with Forms, Sounds, Smells, Tastes, Touch and past mental pictures.

The Six Corollary Reflections—(Vicāra).

Reflections in association with corresponding ideations suggested by representative forms, Sounds, Smells, Tastes, Touch, and past mental impressions.

The Six Root elements—(Dhātu).

Earth, Water, Fire, Wind, Space, Consciousness

The Ten Concentrative nuclei—(Kasina).

Earth nucleus, Water nucleus, Fire nucleus, Wind nucleus, Blue colour nucleus, Yellow, Red, White, Light, Space.

32 Constituents of the Physical Body.

Hair, down, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, membranes, spleen, lungs, stomach, bowels, intestines, excrement, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid, urine.

The Twelve Reproductive sense organs—(āyatanāni).

Eye and form; ear and sounds; nose and smells; tongue and tastes; body and tactuality; mind and universal phenomena.

The Eighteen Bases of sense organs—(Dhātu).

Eye root element—	form root element—	eye consciousness root element
Ear	— sounds	— ear consciousness
Nose	— smells	— nose consciousness
Tongue	— tastes	— tongue consciousness
Body	— touch	— body consciousness
Mind	— phenomena	— mind consciousness.

The Twenty two Seats of Power—Indriyāni).

Eye, Ear, Nose, Tongue, Body, Mind, Womanhood, Manhood, Vitality, Joy, Sorrow, Cheerfulness, Despair, Equanimity, Faith, Virility, Retentiveness, Fixity of thought, Superconsciousness, Possession of the fruit of Sotāpatti by the destruction of the three fetters or sanyōjanas, Possession of the fruit of Anāgāmi, Possession of the fruit of Arahatship by the destruction of the ten fetters.

The Three Physical Elements.

Kāma, Rūpa and Arūpa-dhātu.

The Nine Re-incarnating realms.

Kāmabhavo, Rūpabhavo, Arūpabhavo, Saññābhavo, Asaññābhavo, Nevasaññi-nāsaññibhavo, Ekavokārabhavo, Catuvokārabhavo, Pañcavokārabhavo.

The Four Introspective Illuminations.

First Jhāna, Second Jhāna, Third Jhāna, Fourth Jhāna.

The Four Illimitables—(Appamañño).

Loving Kindness (mettā); Karuṇā (compassion); Mudità (Delight); Upekkhā (Equalising kindness).

Four Samāpattiyo.

Twelve Pattecasamuppāda.

Ignorance, Karma producing thoughts, Embryo Consciousnesses, Physico-psychical compounds, Reproductive Sense organs, Psycho-physical Contact, Sense feelings, Reproductive Sense desires, Causes of Reincarnations, Reincarnating Realms, Evolution of skhandas, Dissolution of skhandas.

The Twenty four Operating Causes—(Paccaya).

Hetu-ārambana-adhipati-anantara-samanantara-sahajāta-aññamaññā-nissaya-upanissaya-purejāta-paccājāta-āsevana-kamma-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-natthi-vigata-avigata-paccayas.

These twenty four operating causes are correlations of avijjā (Ignorance)

The Five psychical impediments—(nivarana).

Desire for the enjoyment of sense pleasures, (kāmachanda)	
Malice, illwill, anger, hatred,	(vyāpāda)
Mental indolence	(thina middham)
Irritability	(uddhacca-kukuccha)
Unbelieving scepticism	(vicikicchā)

The Four Nourishments—(psycho-physical).

Bodily nourishment, psychical contact, ideations, cognitions.

The Four Floods—(oghas).

Kāma, Bhava, Diṭṭhi, avijjā.

The Ten Fetters—(sañyojana).

Sakkāyadiṭṭhi ; silabbata-paramāsa ; vicikicchā ; kāmārāga ; paṭigha ;
ruparāga ; aruparāga ; māno ; uddhaccam ; avijjā.

Ego illusion, body torturing asceticism, irrational doubt, desire for sensual enjoyments, envy, desire to have a permanent bodily existence in the higher heavens, desire to have bodyless existence in the spiritual world, pride, irritability, Ignorance of the law of cause and effect.

The Three Karma ideations—(Samkhāra).

Merit producing good karma in the form of charity, purifying moral character and generating loving thoughts come under the category of puññābhi samkhāra ;

Demeritorious karma come under the category of apuññābhi samkhāra. Meritorious karma causing rebirth in the arupa world belong to the category of āneñjābhi samkhāra.

The Threefold Karma—(Samkhāra).

Kāya samkhāra ; Vaci samkhāra ; Citta samkhāra :—

Inhalations and exhalations belong to vaci samkhāra

Ideas and reflections belong to vaci samkhāra

Feelings and Perceptions belong to Citta samkhāra.

The Four Changing elements—(Bhūtas).

Extension, Cohesion, Heat, and Motion.

The Four Causes of Rebirth—(Upādāna).

Sensual and sexual desires ; Nihilistic beliefs ; Morbid asceticism ;
pantheistic and egoistic beliefs.

Ten Buddha Powers.

1. Knowledge absolute that only a Buddha has to say positively the results of given causes.
2. Knowledge absolute to say positively that such and such a kamma would produce corresponding results in the life of an individual, whether he will have his birth in the celestial or the lower regions according to his individual karma.
3. Knowledge absolute that gives the power to find out the manifold differentiations of psycho-physical elements.
4. Knowledge that gives the power to say positively of each individual whereby his salvation may be secured.
5. Knowledge that gives the power to differentiate each individual according to the predominating characteristics based on the six categories of covetous desires, angry feelings, muddle-headedness, faith, strenuous energy and emancipating wisdom. (lōbha, dōsa, mōha, saddhā, viriya, and paññā .
6. Infinite knowledge regarding the psychical introspective faculties of Jhāna, Vimokkha, Samādhi, and Samāpatti.
7. Infinite knowledge that gives the power to discover the basic psychical powers of each individual that would help his spiritual progress for final emancipation.
8. Infinite super psychical knowledge of looking back into the infinite past for countless kalpas.
9. Infinite knowledge in the super psychical plane whereby the Buddha finds where the individual has taken birth, and the period in which he reaps the reward of his karma.
10. Omniscient knowledge of absolute emancipation from samsāra.

The Four Unconquerable triumphs of Buddha Knowledge.
(Vesārajja Dhamma)

Uncontradictory nature of the wisdom of the Tathāgata, Its enunciation ; its unchallengable nature ; its undeniability by logic.

The Four Epistemological knowledge—(Paṭisambhida).
Dhamma ; Attha ; Nirutti ; Paṭibhāna.

The Six Individual Psychological Characteristics.

Rāga ; Dosa ; Moha ; Saddhá ; Buddhi ; Vitakka.

The individual that is dominated by sensual passions,

The individual that is dominated by angry feelings,

The individual that is dominated by muddle-headedness,

The individual that is dominated by faith,

The individual that is dominated by reflectiveness,

The individual that is dominated by logical reasoning.

The ten phases of putrefaction of the human corpse—(Asubhas).

Uddhumātakam ; Vinilakam ; Vipubbakam ; Vicchiddakam ; Vikkhittakam ; Hatavikkhittakam ; Lohitakam ; Pulavakam ; Atthikam.

The 13 Esoteric Asceticisms—(Dhutāngas).

Papsukulika ; Tecivarika ; Piṇḍapātika ; Sapadānacārika ; Ekāsanika ; Pattapiṇḍika ; Khalupacchābhattika ; āraññika ; Rukkhamulika ; Abbhokāsika ; Sotānika ; Yathāsanthatika Nesajjika.

The Four Paths—(Magga).

Sotāpatti ; Sakadāgāmi ; Anāgāmi ; Arhat.

The Four Fruits of holiness—(Phala).

Sotāpatti ; Sakadāgāmi ; Anāgāmi ; Arhat.

The Sixteen Psychological Impurities—(Upakkilesa).

Covetousness ; Hatred ; Anger ; Harbours anger ; Malice ; Self-esteem ; Envy ; Avarice ; Deception ; Cunning ; Stubbornness ; Spirit of revenge ; Pride ; Conceit ; Intoxicatedness ; Procrastination.

The Six Angelic Heavens—(Devaloka).

Catummahārājika ; Tavatimsa ; Yāma ; Tusita ; Nimmānarati ; Paranimmita vasavatti.

The Higher heavens of the Gods—(Brahmalokas).

Brahmakāyika ; ābhā ; Parittābhā ; Appamānabha ; abhassarā ; Parittasubhā ; Appamānasubhā ; subhakinnā ; vehappala ; Aviha ; ātappa ; Sudassā ; Sudassi ; Akaniṭṭha.

The Eight Cosmic differentiations—(Lokadhamma).

Profit, Loss, Prosperity, Adversity, Blame, Praise, Sorrow, Happiness.

The Super psychic powers—(Iddhi).

Adhiṭṭhāna iddhi; Vikubbana iddhi; Manomaya iddhi; ānāvipphāra iddhi; samāddhi vipphāra iddhi; ariyā iddhi; kammavipākajaiddhi; Puññavato iddhi; vijjāmayā iddhi; saṃmāpayoga paccaya ijñhanatṭhena iddhi.

Kamma Categories.

- I. Diṭṭhadhamma vedaniya kamma,
Upapajja vedaniya kamma,
Aparāpariya vedaniya kamma,
Ahosi kamma.
 - II. Yaggarukam, Yabbahulam, Yadāsannam, Katattā kammam.
 - III. Janaka kamma, Upatthambhaka kamma, Upapīdika kamma, Upaghātaka kamma.
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The Four Thought fixities—(Satipaṭṭhāna).

Kāyaṇupassanā—Analysis of the physical body

Vedanāṇupassanā—Analysis of psychical feelings

Cittāṇupassanā—Analysis of ideas

Dhammāṇupassanā—Analysis of psychical obstacles and of psychical developments.

The Four Strenuous Exertions—(Samuappadhāna).

Strenuous exertion to suppress existing evil tendencies

Strenuous exertion to prevent new evil tendencies arising.

Strenuous exertion to develop and expand righteous tendencies.

Strenuous exertion to originate unbegotten righteous tendencies.

The Four Psychical bases of Miraculous Power—(Iddhipāda).

Development of Desire for psychical progress.

Development of strenuous determined resolute will power to reach the goal.

Development of the necessary kind of heart for psychical progress.

Analysis of results for further progress.

The Five Psychical Bases—(Indriya).

Faith ; Attentiveness ; Virility ; Fixity of good thoughts ; Sense of Wisdom.

The Five Psychical Powers—(Bala).

Faith ; Attentiveness ; Virility ; Fixity of good thoughts ; Wisdom.

The Seven Attributes of Psychical Culture—(Bojjhanga).

Investigation of moral and psychical truths ;
 Conscious activity of mind in the progress of discipline for psychical ends.
 Strenuous exertion to keep the mind active for psychical progresss.
 Joyous Cheerfulness.
 Serenity of mind avoiding exuberant hilarity.
 Fixity of mind on psychical ideals.
 Equanimity.

The Ariyan Path.

1. Scientific insight into the phenomena of existing sorrow ; its manifold causes ; the complete emancipation from ignorance and three-fold ego desires ; the Noble path.
2. Righteous aspirations to avoid sensual pleasures, to avoid envious feelings and to show mercy to all.
3. Righteous speech avoiding unpleasant, harsh, idle, slanderous and untrue words.
4. Righteous actions avoiding destruction of life, causing loss to others, and avoiding immoralities.
5. Righteous professions avoiding unrighteous trades of selling liquor, flesh, human beings for slavery, destructive weapons and poisons.
6. Righteous Exertions for the destruction of evil and the increase of good.
7. Right Discipline or Analysis of the Body and Mental Phenomena viz. : analysis of the 32 constituents of the body ; analysis of the sense feelings ; analysis of the manifold arisings of the heart ; analysis of the five nivarana obstacles, and the helps to psychical progress.
8. Right fixity of consciousness. Psychic yoga training by the practise of the four Jhāna illuminations, whereby super-psychic powers are obtained.

The Seven Purities—(Visuddhi).

1. *Sīla visuddhi*—Purity in moral conduct, ethical discipline, discipline in diet, discipline in subjugating the Six sense organs.
2. *Citta Visuddhi*—Super psychical purity obtained by the practice of the purifying yoga based on one of the 40 differentiating psychical methods as given in the *Visuddhi Magga*.
3. *Ditṭhi visuddhi*—Purity in the acceptance of the law of cause and effect rejecting the nihilistic and eternalistic beliefs.
4. *Kankhāvitaraṇa visuddhi*—Purity in faith obtained by the analysis of differentiating beliefs, whereby nihilistic, fatalistic, creationistic creeds are rejected, and the scientific form of faith based on the law of cause and effect is accepted.
5. *Maggāmagga ñāna visuddhi*—Purity in the acceptance of the right way by the study of the science of psychology, whereby the law of development and dissolution is realised, and the impermanency of the five skhandhas is seen. Within a hundred years what transformations do we not see in the physical body in the way of disease, decay. Each of the five skhandhas should be analysed to comprehend the changes. The manifold processes of the mind should be studied to know what changes are taking place. Everything is under going change momentarily, as an illustration we may take the growth of a tree, how it had undergone changes since the seed was planted. The germination, the growth, the development, and the yearly changes that we see according to the seasons. The rejection of the non-scientific doctrine of permanency and the acceptance of the law of change constitute the law of *maggāmagga ñāna*. The analysis of the right and the wrong path leads to the acceptance of the truth of the Noble Eightfold path.
6. *Paṭipadāñānadassana visuddhi*—The comprehension of the eight fold knowledge is necessary to obtain the purifying wisdom of Nirvana. The eightfold knowledge consists of
 1. The comprehension of the law of growth and decay,
 2. The realization of the transitoriness of all phenomena, like the bursting of a bubble,
 3. The fear that is born by witnessing the disintegration of all compounds past, present and future,
 4. The anxiety that is born of a continuous change, that no permanent happiness on this earth is possible,
 5. The desire to avoid changes produces the heart to avoid creating *sankhāras*,
 6. Desires to escape from the *sankhāras*,
 7. Continuous reflection on the law of change gives strength,
 8. The reflection gives rise to the idea that there is no ego, no I am and no permanent organism.

Attanagalu Vihara.

On the graceful *Wesak* morn, when the incessant rain had just ceased, off we started for Attanagalla, one of the oldest historic places in the ancient annals of Ceylon, amidst the merry peals of drums and trumpets at the temples, announcing the auspicious day. In an hour the morning Express from Maradana took us to Veyangoda, from where, six and three quarter miles of rough and hard travel along the Ruwanwella cart road, brought us in sight of Attanagalla Temple. The sudden uphill, and the jolting of the cart, added to the bad state of the road due to heavy floods during the previous days, made the journey tedious, but the sight of thousands of pilgrims, with reverentially raised hands, and the harmony of the salutatory ejaculations of "*Sadu*" lessened the weariness of the travel.

Attanagalla Temple is situated on a small summit just by the *Attanagalu Oya*, a river which is very shallow during the dry season. There are two rows of steps to reach the summit. As we ascend by the southern row, we find, on our left, a small cave where a foot print is carved on a stone slab. This stone slab is so proportionate and so evenly cut, that it may have been most likely used as a bed. King Sirisangabodhi (A. D. 246) abdicating his kingdom, which was wrested by his half-brother Gothabhaya, arrived here after a weary travel from Anuradhapura, and made this cave his hermitage. This place is also noted as a spot where several priests, when in "*Vidarsana*" meditation, attained *Rahat-hood*. As we ascend higher, we came to the *Maluwa*, which marked King Sirisangabodhi's important scene of activity when he was a recluse there. This *Maluwa* is about three quarter of an acre in extent, situated on the summit of the hill. Just at the entrance to the *Vihara*, which is a modern structure, is an oval-shaped pond. On one side of this pond, there stands a miniature *dagoba* with a small arch-shaped passage through it. It was from this pond that King Sirisangabodhi, according to tradition had his last drink after partaking of the meal offered by the traveller who, had fled from Anuradhapura to escape from a wife who was importuning him to seek for King Sangabo, on whose head a price had been placed. Tradition asserts that the remnants of the meal (boiled *Mawe* rice and dry fishes, *Halmessi*) were thrown into the pond by the King and miraculously there sprang a rice

plant with ears of paddy and the dead fish came to life again. Then the recluse king, repaired to the spot where this *dagoba* now stands, and forced the traveller much against his repeated wishes, to accept his head, and take it to the usurper Gothabhaya. At last the traveller was persuaded to accept it and to satiate king Gothabhaya's thirst for his blood and for the financial benefit of the hospitable traveller and also to make an end of murders committed by imposters to gain their own ends, king Sirisangabodhi, confident in gaining eternal bliss, severed his head from the body and miraculously handed it over to the traveller. Thus the headless corpse stood there till Sirisangabodhi's Queen Consort after an adventurous travel from Anuradhapura repaired thither to die by the headless body. In the passage through this *dagoba* there appear even now two engraved foot impressions (one small and one big) partly covered with black stains. These two impressions represent the spot the king and queen lay dead and we are told that the black stains were the actual drops of blood fallen during the decapitation. It is said that during the months of August and September, two or three *Mawe* plants spring up from the pond, even now, but we could not determine how far this was true.

From this place, we pass to the "*Watadage*" a two-roofed building containing a graceful *dagoba*. The outer round of this building is supported by twelve stone pillars of considerable dimensions and the inner round contains eight similar pillars. In the middle stands this *dagoba* just touching the ceiling of the upper roof (*Uda malle*). This *dagoba* was built by king Gothabhaya (A. D. 254) during his penitent days to atone for the grave sin he had committed and to symbolize his reverence towards the deceased king. It is said that after the cremation the relics of the king and queen were also interred in the *dagoba*. Originally the roof of the *watadage* was made of gold.

Then we pass on to the other *dagoba* facing the pond. Even now this *dagoba* is in good condition. It was built by king Parakkrama-Bahu II (A. D. 1240) who is better known as Kalikala Sahitaya Sarvagña Pandita Parakkrama Bahu, the able author of the famous work entitled "*Kawsilumina*". It was built to commemorate the cremation of his father, king Wijaya Bahu III of Dambadeniya, who was one of the chief benefactors of this temple.

In one corner of the *Maluwa* stands a big bo-tree and in another corner the *devale*. There are stone slabs lying scattered here and there and it is noticeable that they have had inscriptions on them. These

inscriptions in common with other religious edifices and temple *sannasas* were demolished and defaced by king Rajasinha I of Sitawaka (reigned about three and half centuries ago). This king after killing his father, King Mayadunne, consulted the priests whether he had any relief after his death and finding that the priests were unanimous in their negative verdict, relinquished Buddhism and became a Saivite and destroyed many of the Buddhist edifices and temples at the request of the heretics.

The present day pilgrim finds only these edifices at Attanagalla, and he will be at a loss to know the whereabouts of "*Nivan Pokuna*" (pond of repose) and the "*Wendambu Vanaya*" (widow's forest). These two places have lost their historic significance and former appearance to such an extent that even the people of the place do not seem to know them. "*Nivan Pokuna*" into which the wearied queen fell, when in search of her royal husband, has now in its place a paddy field. "*Wendambu Vanaya*" where the queen consort spent one night in her tiresome rambles is now nothing more than a flourishing garden. Both these places are situated in the vicinity of the temple, along the Pasyala road, and it is to be regretted that no indication of these places is to be found now.

Attanagalla, like most of the other historic places of worship is held in the highest veneration, and on "*poya* days" thousands of pilgrims flock here from very great inconvenience. These monster gatherings every month have made the place a sort of a market fair, where men and women from Pasyala, Ruwanwella, Hanwella and other outlying villages never fail to attend. If the town-folk make it a point to go on pilgrimages to this temple, a better aspect of this ancient place can be expected. The village folk go there merely for worship, irrespective of its historic value and therefore the material up-keep of the historic place is not taken into consideration, thereby the former significance dwindles.

After our usual ceremonies in taking "*pansil*", offering flowers and visiting the historic places, we started back to Veyangoda to be in time for the down train to Colombo. Thus ended our trip.

May all partake of the merits thus gained by us on this day, the 2460th Anniversary of the birth of our Lord, Gouthama Buddha, the founder and leader of *Nirvana*, the only place of Rest."

W. B. N.

The "Dhammapada" and its Commentary

Translated from the Original Pali with Critical Notes

By The Rev. Suriyagoda Sumangala.

VERSE III.

*Akkocci man avadhi man ajini man ahāsi me
Ye tan upanayhanti veran tesan na sammati.*

TRANSLATION.

*Anger is not appeased in those who
dwell (brood) revengefully on such thoughts as
'He has abused me, he has beaten me, he has
defeated me, he has robbed me.'*

VERSE IV.

*Akkocci man avadhi man ajini man ahāsi me
Ye tan na upanayhanti veran tesūpasammati.*

TRANSLATION.

*Anger is appeased in those who do not
dwell (brood) revengefully on such thoughts as
'He has abused me, he has beaten me, he has
defeated me, has robbed me.'*

This doctrinal discourse (beginning with) "*Akkocci man*, etc.," concerning the Elder Tissa, was preached by the Exalted One when residing at the Jétavana Monastery.

This venerable Elder,—the Blessed One's paternal aunt's son,—having entered the priesthood in his old age and enjoyed the gifts and offerings¹ bestowed on the Blessed One, became exceedingly stout, and used very often to be seated in the Reception-Hall, clad in beautifully fast-dyed (yellow) robes.

The Bhikkhu-visitors who came to see the Tathāgata, presuming that he (Tissa) was one of the great Elders, used to go in to his presence and ask permission to minister to his wants, such as "massaging" his legs, etc. He (usually) remained silent.

1. *Labhasakkaran* generally implies gains and honours, but in this particular instance it means the offerings made to the Buddha, i.e., *catupaccayan*: the four requisites or necessities of life of a monk, viz., robes, food, bedding and medicines.

Then a certain young Bhikkhu asked him: "How many years have you been ordained"²? "Not a year (as yet)," he (Tissa) replied: and added: "We have entered the priesthood in our old age."

"Old brother undisciplined! Thou dost not know thine own measure. Thou seest so many great Elders, yet dost not pay them in the slightest the regard due to them. When thou hast been asked for permission to minister to (thy) wants, thou remainest silent. Thou hast not even the least doubt of thyself (i.e., no recognition whatever of thy proper status)." And he (the young Bhikkhu) snapped his fingers (at him).

Possessing (all) the pride of the Kshatriya, he (Tissa) asked: "Into whose presence have you come?" "The presence of the Exalted One," replied they (the Bhikkhus.) "Who do you think I am?" (retorted the Elder; and, saying, "I shall get rid of (*lit.* root out) you all," greatly aggrieved and crying sorrowfully, he went to the Blessed One.

Then the Exalted One questioned him. "Tissa, why hast thou come crying in pained distress, thy face suffused in tears?"

Those Bhikkhus likewise, thinking that he (Tissa) might create some trouble there, accompanied him. After worshipping the Exalted One, they sat down aside

Questioned by the Blessed One, he (Tissa) said: "These Bhikkhus, O Sire, abuse me." "Where wert thou seated?" "In the Reception-Hall in the middle of the Monastery, Sire." "Didst thou see these monks coming?" "Yes, Sire; I saw (them)." "Didst thou rise from thy seat and go to receive them?" "No, Sire." "Didst thou ask permission to take charge of their belongings (i.e. the personal requisites which they carried)?" "No, Sire." "Didst thou ask whether they needed anything, even water?" "No, Sire." "Didst thou place a seat (for them) and attend to (such ministrations as) massaging their legs?" "I did not, O Sire."

"All these duties, O Tissa, must be performed even by Bhikkhus who have entered the priesthood in their old age. He who does not care to attend to these duties should not stay in the Monastery. It was thine own fault: ask pardon from these monks."

2. Though a monk may be older in point of age, he must nevertheless always pay due obeisance to a younger monk if the latter is older in ordination (*upasampadu*). Hence the custom of the Buddhist clergy, when one Bhikkhu meets another, to make enquiry preliminarily as to each other's age of ordination."

"These (persons) abused me, O Sire, I am not willing to ask their pardon."

"Tissa, thou must not act as thou didst. It was thine own fault: thou must apologise to them."

"I can not apologise to them, Sire."

When those monks (thereupon) declared: "This person is disobedient, O Sire," the Exalted One said: "Bhikkhus, this person is not only at present disobedient but even in the past was he so."

"We have (ourselves), Sire, observed his disobedience now. What did he in the past?," they asked.

"Listen, then, to me, Bhikkhus" (said the Exalted One); and he expounded the past to them (in this wise):—

"In the past, during the reign of a certain King of Benares, an ascetic named Nārada, who had resided eight months in the Himālayas, being desirous of living in the city for the purpose of indulging in (i. e. tasting) savoury food [*l. t.* salt and sour] met some children at the city-gate and enquired: 'Where do the ascetics, who arrive in this city, reside?' 'In the Potter's hall, O Sire' (they replied.)

"Approaching the Potter's hall, he stood at the entrance (and asked of the inmates): 'If it is not inconvenient to you, may we dwell here for the night?' The Potter (replied): 'I have no work in the hall at night; the hall is spacious; make yourself comfortable, O Sire,' and he gave up the hall to him.

"When he (the ascetic) was seated there, another ascetic named Dévala arrived from the Himālayas, and asked permission of the Potter to stay the night there. The Potter, (in doubt) whether the first arrival would, or would not, agree to dwell with this new-comer, (and mentally resolving) 'I shall save myself (from trouble),' said: 'If the first arrival agrees, you may remain according to his wishes.'

"He (the new-comer) approaching him asked: 'If, O Master, it is no burden to thee, may we also stay here for the night?' 'The hall is spacious; enter and dwell (i. e. select a place apart,' (replied the first ascetic)). Accordingly he sat apart from the first arrival.

"Having exchanged greetings, they both made preparations to sleep. At the time for retirement (i. e., going to sleep) Nārada, having observed (i. e. made a mental note of) both the place where Dévala had gone to sleep and (the position of) the door, laid himself down. (But) Dévala,

when about to lie down to sleep, (changed his mind and) without sleeping at the place where he had already seated himself, laid himself down across the door (way).

"Nārada having to go out in the night, (accidentally) trod on Dēvala's hair-knot. 'Who trod on me?', Dēvala asked. 'Master, it is I.' 'You thieving rascal! After coming from the forests, you have trampled on my hair-knot.'

'O Master, I knew not that thou hadst lain down here; pardon me': and he went out, leaving the other (Dēvala) crying.

"This other person (Dēvala), thinking: 'That man, while coming back, might tread on me (again),' changed his position,—placing his head where his feet had been (previously),—and went to sleep. Nārada likewise, while returning, thought: 'I have already wronged the Master by trampling on him; now I will enter at the side where his feet were.'

"On entering, he (this time) trod on his (Dēvala's) neck. When he (Dēvala) asked, who it was, he (the other) said: 'It is I, Master,' 'O rascally ascetic! first you trampled on my hair-knot and now (you trample on) my neck; I curse you.' 'O Master, I am not to blame. I knew not that thou hadst lain down in this position. As I wronged thee the first time, I now entered thinking that I might pass in on the side where (thy) feet were; Pardon me,' he said 'Rascally ascetic! I curse you.' 'Nay, do not so, Master.'

"Without yielding to his entreaty he (Dēvala) thus cursed: 'When the sun—which has a thousand rays, a hundred beams—rises, dispersing the darkness, may your head split into seven pieces!' 'O Master,' expostulated Nārada, 'I committed no fault: thou cursest me even after I say that I am not to blame. On whomsoever the guilt rests, may his head be split; but not (that of him) who is not guilty.' And Nārada himself repeated the same (curse).

"Possessing (as he did) great power, he (Nārada) was able to bring to mind (events covering a period of) eighty *kalpas*, forty in the past and forty in the future. Considering, therefore, on whom this curse would fall, he found it would be the Master. Out of compassion for him, through his *iddhi* power, he did not allow the sun to rise.

"As the sun did not rise, the citizens went to the gate of the King, and saying: 'O Sire, (even) though you are reigning, the sun (today) does not rise; be pleased to cause it to rise;' and they wept. The King

(mentally) reviewing his bodily actions and seeing (he had done) nothing unjust, self-communed as to the cause. 'It must be due to a quarrel among the priests' (he decided).

"Surmising in this manner, he enquired whether there were any ascetics in the city. When they said that there were in the Potter's hall ascetics who had arrived the previous night, the King immediately proceeded thither with (some) light-bearers. After worshipping Nārada, he seated himself on one side and said: 'O Nārada, industries are at a stand-still in the continent of Jambudīpa. How has the world become dark? Do thou, (thus) questioned, please enlighten me.'

"Nārada told what had occurred: 'I was cursed by this man for this reason. I said I was not at fault, and that on him alone, who had committed the fault, may the curse fall; and I repeated the curse. After having repeated the curse, reflecting upon whom the curse would fall I understood that, with the appearance of the sun, the Master's head would split into seven pieces. Therefore out of compassion for him, I did not allow the dawn to appear.'

"'How will it be possible to obviate harm befalling him?'

"'If he were to apologise to me, no harm would befall him.'

"'That being so (you should) apologise,' (said the King to Dēvala).

"'This person, O Great King, trampled on my hair-knot and neck.

I shall not apologise to this rascally ascetic,' (replied Dēvala).

"'Nay, but thou should'st apologise to him.'

"'I will not ask his pardon, Great King.'

"'Even when he (the King) said: 'Thy head will be split into seven pieces,' he did not apologise. Then the King (saying): 'Wilt thou not of thine own accord apologise?', had him [Dēvala] seized by hands, feet, body and neck; and made him bend his head at the feet of the ascetic Nārada.

"'Then said Nārada: 'Rise, Master, I have pardoned thee;' and, turning to the King): 'O Great King! This fellow does not apologise of his own accord. There is a pond [lake?] in the vicinity of the city; (be pleased to) have a clod of mud placed on his head, and keep him in the water up to his neck.' The King had this done as he (Nārada) directed.

"Calling to Dèvala, Nárada said: 'At the fulfilment of my magic power, when the sun's heat begins to be felt, do thou dive into the water and, rising at another place, depart.'

"As soon as the sun's rays touched the clod of mud, it split into seven (pieces); he (Dèvala), diving into the water, rose (as directed) at another place, and fled."

The Exalted One having expounded this doctrinal discourse, (said): "At that time, Bhikkhus, the King was Ananda; Dèvala was Tissa, and I myself was Nárada. Even in those days, this fellow was disobedient."

Calling Tissa (the Exalted One said): "Tissa! In him who thinks: 'I am abused by so and so; I have been beaten by so and so; defeated by so and so; and so and so stole my goods,' (the fire of) anger is not quenched. And in him who does not nurse revengeful feelings, anger is appeased," and he gave utterance to the stanzas³ :—

* * * * *

At the conclusion of this discourse, a hundred thousand Bhikkhus attained to the first stage of sanctification. The discourse proved greatly beneficial to the people, and the Disobedient One, too, became obedient.

Here ends the story of the Elder Tissa the Stout.

3. Quoted on p. 195 M.B.J.

News and Notes.

In the Jaffna District there are many Buddhist ruins. One of these at Naina Tivu is well known and according to an **Buddhist Sites in Jaffna.** esteemed correspondent in the Buddhist there are several such sites. At Chumagam there are still found the remains of a dagoba. The villages of the place use the bricks for their building purposes and no one takes the trouble to stop them. We trust the authorities will interfere and preserve these sites as they are sure to give invaluable material for future research.

✓
The Government of India have decided to present three of the **Buddhist Relics.** ✓ Buddhistic relics recently discovered (including the Bhatti Protli relic) to the Mahabodhi Society, 4/A, College Square Calcutta, and one to the Bengal Buddhistic Association provided that both societies can guarantee that the relics will be properly enshrined in a suitable Vihara and adequately safe-guarded and provided that shrines are constructed before the relics be handed over. It has also been decided to present two Buddhistic relics recently discovered in stupas at Taxilla to Ceylon provided that H. E. the Governor can arrange to hand them over to suitable Buddhist societies or associations in the island under conditions that they will be properly enshrined. These relics date from the beginning of the Christian era and though it cannot be affirmed that they were the relics of the Buddha himself they were undoubtedly regarded with great veneration two thousand years ago. Of course these are not the only relics of the Buddha in India. There is a well authenticated relic of the Buddha himself consisting of a small piece of bone contained in a rock crystal casket which was discovered in 1892 in Battiprolu in the Kistna district of Madras. An inscription in Brahmi script on the relic casket dates from the second century B. C.

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FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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Greek Influence on the East.

"Graecia capta ferum victorem cepit et artes intulit."

I have no certain recollection whether Indian History has any place in the curriculum of Ceylon Colleges, or whether the "good old plan" of thinking that Hastings is more important to an Eastern student than Panipat, or Marathon than Kurukshetra, still prevails among you. If, alas, such is the case, I fear that I shall rather bewilder my reader when I talk of the Greeks of India. Most people seem to think that Greek influence on India began and ended with Alexander, and are blissfully unaware that long after his death the Greek Colonists of Bactria on the Oxus pressed southward by the movements of the Scythian hordes, entered the Panjab, and for two centuries and a half ruled over a great tract of Indian territory. The question which I wish to deal with here is, what influence had these Greek settlers upon the land of their adoption? I think I may be able to shew that this problem is a very interesting one and a very important one to Sinhalese students.

Greek occupation of India, (I neglect the invasion of Alexander which had no permanent results; though many historians, wrongly I believe, assert that it had) begins with the invasion of Demetrius, (circa B.C. 190) culminates in the Empire of Menander (B.C. 155.), the great King immortalized in the Questions of Milinda, and, ends with Hermæus (circa 50 A. D.); whose coins reveal the fact that the Greeks were not conquered

but absorbed. Three centuries had done their work, as they always will, unless the ruling race keeps itself intact in manners, blood and religion; and the Greeks ceased to be Greeks even in name.

Among modern scholars, there are two distinct schools of thought, differing materially upon the subject of the nature and extent of the influence asserted by these intruders. These and other German scholars think that India owes everything, her art, her drama, her science to the West; Vincent Smith and others look upon Alexander, Menander and Eucratides as great conquerors only, who were never the apostles of Hellenism. Did India learn anything from the Greek, or did she simply endure him with the "patient, deep disdain," with which she has regarded so many barbarian invaders, temporarily submitting to, and finally absorbing them?

It seems to me, that two centuries of occupation must have left some mark upon India, especially as the contact took place at a most important period in the literary and political development of the country.

In the development of Sanskrit literature we do not look to find very much trace of Western influence. The type of Greek who formed the invading army was not of the kind to whom we look for great literary productions, and the notorious conservatism of the Brahman would always be against such intrusion. In Pali, however, we have the wonderful *Milinda Prasna* "the Questions of Milinda," well-known to all Buddhists and found translated into almost all Buddhist vernaculars. This great book has been called a Platonic dialogue in an Oriental setting, and gives us a vivid picture of the Sage Naga Sena, the Socrates of the East conversing with his royal convert in the great and opulent city of Sagala, the meeting place of East and West.

The ancient Indian drama, as its name "nataka" (from "nata," a dancer) implies, originated in dances, probably of a religious type, like the early drama of Greece. Here again we can trace no actual points of contact, except the fact that the Indian Raja often appears attended by Yavanas (i.e. Greek slaves who fill the place of the Circassian slaves of certain modern romances of the Byronic type!), and it seems pretty evident that the Eastern dramatist knew nothing of the Hellenic rules about the dramatic unities. But we can hardly doubt that Greek dramas were acted at a court like that of Menander,—for even the semi-barbarous Parthians were infected with the national passion for scenic performances,—and it may be Western influence which stimulated the indigenous product, and enabled India finally to give birth to a Kalidasa.

In medicine it is possible that the East had a good deal more to bestow than to take. The ancient Sanskrit Shastras set forth a very elaborate medicinal system,—very different, alas, from the degraded empiricism and cheap quackery of certain Ayur-vedic (so-called) formulae of to-day!—and in surgery India was far in advance of Europe until quite recent times. If we compare the account given in Bacon, in his “*Advancement of Learning*,” of the state of the medical science in the XVIIth century in Europe, with what we know to have been the case in India, say in the Vth century A. D., we shall find ample confirmation of this. A very naive and human story is preserved in Muller’s “*Fragmenta Historicorum Grecorum*” of how the great monarch Chandragupta sent certain potent Eastern drugs to Seleucus, and, requested in return “some Greek wine and a sophist,” and how the Seleucid Emperor, not to be outdone in hauteur, answered that “he had much pleasure in sending the wine, but that it was not a Hellenic custom to drive a trade in philosophers.”

In mathematics we find some very curious and interesting traces of “points of contact” which originated, no doubt, from the Greek invasion. I do not refer so much to pure mathematics,—for in the pure sciences the Indians generally had little need of Western help, and the mediæval Arabian doctors, the pioneers of modern thought in this direction, actually borrowed a good deal from the East,—but to the science of Astronomy. Astronomy has always been of intense importance to Indians from the astrological and religious point of view, and they were eager to learn what the West had to give them. Of Western influence we find two traces:—there are two Siddhāntas, or systems, whose names betray their origin,—the Romaka Siddhānta and the Paulisa Siddhānta. The latter was probably taken from the works of Paul of Alexandria, whose date has, from references in his writings, been fixed at 378 A. D., when the great Gupta Kings reigned in the valley of the Ganges. This is interesting, as it proves that the intellectual influence of Europe on the East was felt long after the extinction, as a political power, of those Greeks who first gave it an impetus.

But so far we have been treating the subject from a purely negative point of view,—disproving European influence and proving little. I now come to the most fascinating, though perhaps the most disputed of all the topics connected with the problem of Western influence. I mean, of course, the question of Western influence on Eastern art. Now, in starting to deal with this complex subject, I must point out first of all,

that when I said that European thought and practice had on the whole very little effect on Indian literature and art, I referred to the orthodox, Brahmanical India only. But Brahmanism makes few converts,—among outsiders at least,—and seeks for none. Buddhism, on the other hand, is different,—one of the express orders of the Tathagata was that his disciples should “preach the gospel to every creature,” and we begin to realize the deathless results of this command when we look around us. Asoka sent missionaries far and wide, not only as every Sinhalese knows, to Ceylon but also to the “Rajahs of the Ionians.” What pictures this sentence calls up! It takes but a little effort to conjure before the eyes a vision of a Bhikku from the far East with his yellow robe and shaven crown, reasoning on “temperance, righteousness, and the judgment to come,” before the dissolute Ptolemy in the luxurious palaces of Alexandria. Stranger still, if any of my readers are led by chance to Palermo in Sicily, they will find, in the Cathedral there, a statue of a Christian saint called Saint Giusafato. This is none other than the Bhodisat, whom the people of Antioch, hearing tales of his wondrous life, canonized and made a doctor of the church! Buddhism then, unlike Brahmanism, presents no obstacle to Western influence. It rather, consonant with the wishes of the Master, welcomes and encourages it. Now at the time of which I am writing, Buddhism was on the upward grade in India, and particularly popular with the invading tribes from the North-west. The cause of this is not far to seek; the old invaders came to stop; they found themselves face to face with a great and imposing civilization, and they wished to be assimilated into it, to share its gods, its rites, its privileges. But here Brahmanism presented a closed door, the barrier of caste. Buddhism, on the other hand, offered them all the privileges and hopes of the Hindu, with none of the obstacles; indeed, as I need hardly remind many of my readers, Kanishka, the greatest of the Buddhist Emperors, was one of these invaders, and not even an Aryan, but a Mongolian, a Scythian or Hun.

So, I think, we may look for traces of Hellenic method in Buddhist art, and we shall not be disappointed. Greek influence is, I believe, to be seen in Buddhist art, from the earliest Greco-Buddhist coins, with their statue of Pallas or Jupiter on one side, and their dagoba and Buddhist rail on the other; to the graceful, and often very un-Indian, contours of the “door guardians” of your own Anuradhapura and Polonnaruwa. But most magnificent example of the fusion of East and West in artistic effort is to be found in the wonderful Greco-Buddhist sculptures of

Gandhara, now preserved at Calcutta, Peshawar and Lahore. I know that authorities, as great as Dr. Coomaraswamy and Mr. Havell, have been inclined to depreciate these (so-called) "bastard" productions. For myself, I can only say that I have felt in their presence something of the reverential awe which overcame the old lama of Kipling's delightful book, when he entered the "Wonderhouse." The old Jataka stories, the glorious paean of the Mahaparinibbana Sutta, the sublimity of the Great Renunciation, all take new life beneath the chisel of the Greco-Indian Sculptor; it is a union of Eastern earnestness and Western power of interpretation.

It has been said that the ignorant are always led (or misled) by catch-words. One "catchword" which is as popular as it is silly, is Kipling's saying that the "East is East, and West is West, and never the twain shall meet." Nothing could be more stupid, or more inopportune at this juncture. East and West have met and fused, in literature, in science, in art,—aye and in philosophy, for does not Plato with his doctrine of metempsychosis and Karina shew himself a true son of the East? And may we not hope that in the cycle of time the twain shall meet again, and Eastern earnestness and Western progressiveness unite to conquer fresh fields of thought and art and progress? Indian and English, we are born of the same Aryan mother-stock, we have wandered far apart; may not the time be coming when, having completed the full circle, we may once more meet on common ground:—

Longe quos, simul a domo profectos.

Diversae variae viae reportent?

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Sir Aurel Stein's Travels.

The current number of the *Geographical Journal* (the organ of the Royal Geographical Society) contains a paper which in ordinary times would have attracted widespread attention, and even in these times should not pass without notice. This is the account by Sir Aurel Stein of his last great Central-Asian expedition on behalf of the Government of India and the Indian Archaeological Survey. Sir Aurel's writings, and especially his "Ancient Khotan" and "Ruins of Desert Cathay," have made the public familiar with his previous discoveries, and this record both confirms and amplifies them and adds new results of the highest value. Sir Aurel's favourite ground, which he has again traversed, is the great desert north-east of Kashmir and east of the Pamirs, which lies between India and China. A considerable part of it was watered in old days by rivers and streams which have either changed their course or become desiccated in modern times; and Sir Aurel Stein has clearly established that through it ran the great caravan route by which China was trading with India and the West 2,000 years ago, and bringing the silks, woven fabrics, and other commodities which then, as now, formed the staple trades of the Chinese. At the present time it is largely a sea of sand, which, driven by violent winds, has buried the tracks of bygone travellers, covered their towns, settlements, and guard-stations with a natural deposit, and in a peculiar way eroded or eaten into the original structures. Nevertheless, there are great and rich remains, and to unearth or unsand them is a task which has the same kind of fascination as that of excavating Pompeii or Herculaneum. For if the sand buries, it also, like lava or ashes, mummifies and preserves, and Sir Aurel Stein has brought up from these ancient sites furniture, household implements, works of art, especially paintings on silk and woven and embroidered silk fabrics, which are unspoilt and almost untouched by age. Sir Aurel has brought back an immense mass of these, most of which have remained to be classified and examined in India, but some of which are now being studied in the British Museum. They are of extraordinary interest, for they reveal, almost for the first time, an ancient civilisation of a high type developed under the joint influence of Buddhist India, China, and the Hellenised Near East. The Buddhistic remains are peculiarly rich

and interesting, and readers of Sir Aurel Stein's previous books will not have forgotten his fascinating description of the Cave of the Thousand Buddhas. Besides these traces of a religious and monastic life, there is evidence of a highly developed and well-organised commerce, as seen in the provision of messengers and inns, the use of invoices and tallies, and of what were plainly business-offices. The road was evidently well guarded and the military stations were numerous. Sir Aurel was able to trace some part of the route by finding large numbers of newly minted copper coins, which had apparently fallen out of a hole in somebody's bag about 1,800 years ago. Some of the country which is now howling desert was in those days fertile and well cultivated, and one of the most fascinating discoveries was that of a remarkably well preserved but petrified orchard, where the carefully arranged rows of fruit-trees and the trellis-carried vines, though dead for many centuries, could be examined in uncanny clearness. The dead in the numerous cemeteries as well as the objects interred with them were preserved in the same way.

Sir Aurel is both geographer and archaeologist, and an explorer of rare courage and endurance. Besides uncovering this old civilisation and helping to solve ethnic and religious problems of profound interest, he and his assistants (among whom R. B. Lal Singh, Muhammad Yakob Khan, and Afrazgul Khan deserve the most honourable mention) have explored unknown and almost inaccessible mountain regions and made careful geographical surveys of the regions through which they passed. Scarcely any travel, hardly even Arctic or Antarctic, could be more exacting in its demands on the traveller. He and his camels have to launch themselves on great deserts, the extent of which and the exits from which they can only guess, endure sandstorms in a temperature which may be 20deg. below zero Fahrenheit, and bravely face obstacles which may prove impassable when it is too late to get back to safety. Sir Aurel travelled 11,000 miles in the journey described in this paper, and for a large part of it he was helplessly crippled by an accident which would have quenched the spirit of most men and sent them home by the shortest route. He richly deserves the tribute which Mr. Austen Chamberlain, speaking as Secretary of State for India, paid him on his appearance before the Geographical Society last June.

Nibbana.

Ever since the Blessed One promulgated the noble teachings embodied in the Saddhamma, the study of Nibbana has engaged the attention of all thinkers.

To give an exact definition of the term is an impossibility.

Prof. Dalkhe explains it thus :

"As darkness can only be explained by light, as the opposite of light; as rest can only be explained by motion, as the opposite of motion; so also Nibbana can only be explained by sorrow as the opposite of sorrow." "Nibbana," says Lafcadio Hearn in "Gleanings in Buddha Fields," "Nibbana is no cessation, but an emancipation. It means only the passing of conditioned being into un-conditioned being—the fading of all mental and physical phantoms into the light of formless Omnipotence and Omniscience."

The easiest way to ascertain the meaning of the term is through etymology. Nibbana comes from two roots "ni" meaning *not* and "*banu*" or "*vana*" meaning "*tanha*" : desire, craving. So that Nibbana as a whole, means freedom from desire, emancipation from craving.

The whole structure of Buddhism rests on the Four Noble Truths, namely, the existence of sorrow, the cause of sorrow, the cessation of sorrow, and the path that leads to the cessation of sorrow. Of these Nibbana forms the third Truth, the cessation of sorrow, and we are told that this Nibbana can be attained only by the destruction of the causes that lead to suffering. How then can these causes be destroyed?

The law of Kamma is the law of sequence of cause and effect. When a being does evil, his thought-forms produce forces which give rise to unhappy mental states, i. e. to sorrow, and similarly by doing good he generates forces which would bring in their train good mental states and consequently happiness. So that this circle of Sansara is unending since through ignorance of the path that leads to emancipation we become the creatures of circumstance and do good or evil according to the circumstances in which we are placed. It is just this unending cycle of sorrow-bringing births that we wish to escape from, and the nature of Nibbana is "deliverance from the painful round of lives."

The celebrated Greek philosopher Heraclitus who was contemporaneous with the Buddha, taught that all things flow, in his famous formula, "*panta rhei*" while the Buddha described in his "Fire Sermon" that all existence is a burning. Burning with what? "With the five passions; with the fire of hatred; with birth, old age, death, lamentation misery, grief, despair, and sorrow." Bad Kamma is the fuel that keeps these fires burning, and good Kamma alone can extinguish them. So that Nibbana is the state produced when these flames have died down, when all the misery generated by this burning is assuaged.

Nibbana has been explained by the term, annihilation. This is one of those many half-truths that are so often misleading. Nibbana certainly is annihilation, but the annihilation of what? "The annihilation of anger, of delusion; the annihilation of the manifold evil unwholesome conditions of the mind."

Nibbana is again divided into two, called the Upadisesa and the Anupadisesa, the Upadisesa Nibbana can be realised in this life, while we are yet in this material body. This consists in the knowledge and the ending of the causes of rebirth. The being who has attained this state of the Upadisesa Nibbana is called an Arahant, one who, while yet living has realised the "peace that passeth all understanding." "The Arahant lives until his body dies, then to vanish from the world of being even as the flame of the lamp vanishes, when oil and wick are spent." The venerable Kassapa when asked why it was that he forsook his sacrificial fires answered.

"That state of peace I say wherein the roots
Of ever fresh rebirth are all destroyed, and greed
And hatred and delusion all have ceased!
That state from lust for future life set free,
That changeth not can never be led to change,
My mind saw that."

Such is the Upadisesa Nibbana, the mental state of bliss, the emancipation from sorrow, the ecstasy of liberation from all causes of woe.

We now come to the Anupadisesa Nibbana, the Nibbana in itself, the uncaused, immutable unchanging bliss, the entrance to the "Realm wherein is neither earth nor water, neither flame nor air; nor the vast ether nor the infinity of thought—nor utter void nor semiconsciousness is there—nor this world nor another; neither sun nor moon; neither becoming nor passing away. Nor life nor death, nor death, nor birth; unlocalised, unchanging and uncaused the end of sorrow."

We can only describe it with such adjectives and epithets as these, but to say exactly what it is is a hopeless task. We cannot conceive it as an existence—an existence where all the causes that lead to sentient being are annihilated, unnamable and unthinkable, yet existing.

Here comes the very pertinent question what happens to the being who has entered into the Anupadisésa Nibbána? When the Arahát, the happy being who has realised Nibbána in this life, has attained the Upadisésa state of the Nibbána, dies his Sankharas the constituents, that went to make him a sentient being break up and are made incapable of building up a new being. That is all we can say of the Arahát after his death, the rest is beyond our limited comprehension and is shut out from our view by ignorance.

Since this Nibbána is the goal of our religion, and the solace of our lives and our humble aspirations, we may consider how we can enter this state of bliss.

The Buddha shows us the way, the road to liberation, the eightfold path consisting of right understanding, right aspiration, right speech, right action, right means of livelihood, right effort, right mindfulness and right concentration and thus by practising the law, by living in peace and beneficence to all, but meditating on the true nature of all existence we shall enter on the "Path that leads to liberation and the Deathless Shore! Out of life's war to Blessed Peace! Out of darkness into the Everlasting Light! Out of Life's Dream-shadow to Reality—that happy goal, that Nibbána, that bliss whence we shall not return."

G. P. MALALASEKERA

The Problem of Self in Buddhism.

*(A Lecture delivered before the Rangoon College Buddhist Association
by Bhikkhu Siladāra.)*

If one had any desire to be epigrammatic, one might say that there is no problem of self in Buddhism, for the reason that there is no self to be found there, taking "self" in the sense of a constant, unchanging, metaphysical entity. That, however, would be but a flippant way of treating a matter which is really a very serious one, for it is precisely in its treatment of this problem that Buddhism is most to be distinguished from other religions and philosophies; and until one has got a clear view of the Teachings of the Buddha on this same point of "self," one is hardly entitled to say that one has rightly understood His Teachings in any particular at all. Hence, when your Secretary asked me to address you on this vitally distinctive teachings of our Faith, I could not decline, albeit, in its theoretical aspect, it is a teaching so subtle and so charged with delicate distinctions that it is by no means an easy matter to make it thoroughly clear to any who have not themselves previously given some earnest and attentive thought to the subject. Happily there is to be found among the many writings of the great commentator Buddhaghosa, an illustration intended to elucidate this very problem—an illustration so apt and so beyond my power to equal, let alone to better, that I offer no apology for once again making use of it.

Suppose we go down to the shores of some lake on a day when the wind is blowing freshly, and look out over its surface, we shall see what appear to be a number of distinct and separate bodies of water slightly elevated above the general surface and, as it would seem travelling over that surface from one side of the lake to the other. until, when they reach the shore opposite to that from which they started, they break and are shattered out of existence; in plain English: we shall see what we call waves. This is the spectacle that meets the eye so far as the sense of sight unaided by any other faculty can tell us anything. And though we look ever so long and closely, we shall never be persuaded otherwise than that we are looking upon numberless, self-contained bodies of water, each possessing a discrete, continuous identity of its own, which identity persists as they pursue their several paths across the surface of the sheet of water, only to cease when they reach the opposite shore and are broken up in foam.

And yet, how utterly different does the state of affairs turn out to be, when, setting aside what for the time being seems the wholly incontrovertible testimony of human eye-sight, we begin closely and attentively to investigate the behaviour of water under the influence of currents of air passing over its surface !

Entering upon such investigation we immediately come upon the startling fact that the evidence of what happens as furnished by the unassisted eye, is entirely false. We find that no self-dependent bodies of water begin their course at one side of the lake and travel over to the other side. Instead, we find that under the stress of the wind blowing over the surface of the lake a series of depressions and corresponding elevations of that surface follow one another over its entire expanse, and in so doing produce to the eye an appearance of disjunct bodies of water travelling over it so perfect in its deceptive quality, that even the keenest sight fails utterly to penetrate the illusion. We make the discovery that the movement of the water of a lake's surface, far from being a lateral one extending over its entire breadth, whether that breadth be yards or miles, is in reality almost entirely a vertical one, and in that direction is limited to but a few inches or feet according as the pressure of the air upon it is small or great, the water upon any portion of the surface rising into a crest or sinking into a trough in exact accord with the amount of air-pressure found there at the moment, but never travelling forward horizontally out of its place more than the merest trifle. We find that there is no travelling forward of any actual body of water itself,—of such a self-contained body of water as we commonly imagine a wave to be. One thing only travels through the surface water of the lake—namely, the “pulse of motion” communicated to it by the wind.

Somewhat like the lake of water in this illustration is the lake—rather, the great ocean—of sentient life. Over that ocean,—so far as ordinary human vision may at all be depended upon—are to be seen travelling the waves, the conformations of its waters which we call men, gods and other creatures higher and lower than these in the scale of being; each of them as it pursues its seemingly separate career, presenting the spectacle of a definitely distinct entity, possessing and retaining its own permanent identity throughout its entire course. But this spectacle—such is the teaching of the Buddha—is, like its counterpart on the lake of water, for all its air of substantial reality, nothing but an optical illusion. Despite all that ordinary observation so abundantly and indisputably seems to testify, this appearance of self-depending, continuous identity on

the part of these various waves upon life's sea, men, gods and so forth, is found to be pure seeming and not representative of the actual reality at all. Seen with the eye of wisdom, seen in the light of exact knowledge, seen as they are, every being on Samsāra's sea, man or god or whatever it may be, is found to be nothing but a temporary conformation of the various elements of which that being is confounded, whose constitution is never for two consecutive moments exactly the same. The only identity that scientific vision can descry in any such conformation at any two moments of its supposed continuous career, is the identity of the impulse that is bringing it moment by moment into being—the identity of the thrust of the wind of Kamma, the motion that makes, yea, "is" a universe, that at any given instant raises the elements of the ocean of existence at such and such a locality into such and such a particular configuration. This is the only continuous identity to be discerned in the whole phenomenon, all appearances to the contrary notwithstanding; it is a continuous identity of the process, never of any particular phase of it. The wave on life's sea, like the wave on the sheet of water, is no permanently existent entity; it is purely a temporary configuration assumed for the moment by the ocean of existence, to be followed forthwith by countless others each as evanescent and elusive as itself, as already in the abysses of time past it has been preceded by an almost infinite host of the same, all of them equally transient and ephemeral.

Now scientific explanations of any phenomenon, whenever they have run counter to popular and long time accepted views of natural events, have always at the beginning had to meet and overcome a great deal of opposition before they have finally been accepted as true. When, in contradiction of all that honest eye-sight told plain men every day of their lives, Copernicus asserted that the phenomenon of day and night was due to the earth's making a complete revolution upon its axis once in every twenty-four hours, thereby exposing every portion of its surface except the extreme polar regions, to the light and heat of the central sun for at least some small moiety of the twenty-four hours; and that it was not at all caused by the sun itself wheeling round and round a central earth; when he declared that belief in this latter was founded upon a purely illusory appearance and had no sound basis in actual reality, he met denouncers and accusers in every quarter, high and low, learned or unlearned. Hence we need not wonder that when the Lord Buddha, two thousand years previous to Copernicus's day placed before His contemporaries His accurate, scientific statement of the true nature of a human being, very much the same thing happened. When for the first time men were

told that their ancient time-honoured, and—be it said—in a sense perfectly natural belief in their own continuous identity, was based upon a pure delusion, was due solely to an erroneous perception of the true state of affairs ; and that the real identity lay not in any imagined something called by the name of a “ self “ or an “ Atta ‘, or by any other name, but resided instead in the activity called Kamina which at each successive moment called forth a fresh arrangement of those five elements. Form, Sensation, Perception, Mental Functions and Consciousness, that make up man’s existence in its entirety ; and that no permanent identity was to be found in any one of these, nor yet in any incorporation of all combined ;—when the Buddha told the men of his day all this, we need scarcely be surprised that at such an unheard of piece of daring the official custodians of Truth of his day and time were stricken with horror and roused to the liveliest resentment.

“ This ascetic Gotama is a denier, a destroyer ” ; said the Brahmins, “ he teaches the destruction, the annihilation of being.” But the Buddha replied : “ Not so ! For what I am not, for that falsely am I blamed. One thing only do I teach : Dukka and the ceasing of Dukka, Suffering and the ceasing of Suffering.” And meeting them on their own ground He proceeded in effect to address them thus :—

Let see if indeed there be in man such a thing as this eternal, unchanging, self-dependent Atta of which you speak, and at the prospect of whose dethronement you become so alarmed and indignant. Man as you and I and anyone can see, is made up of just these five things : Form, Sensation, Perception, Mental Functions and Consciousness. Under one or other of these five heads can be placed everything that is to be found in a human being : outside of these nothing exists that can rightly be included under the name of man. Now, does an eternal, unchangeable, self-conditioning entity—call it Atta or by any other name you choose—lurk hidden yet ever present, in any one of these five divisions of man’s being ? For if not, no such thing is to be found in man at all.

First let us take Rupa, visible form. If Rupa, the outward form that is seen by eye, in any way answers to the definition of Atta. as a separate, self-determining, independent entity, then it should have a full measure of control over itself altogether irrespective of any circumstances in which it may be placed ; it should not be in the least degree subject to external or indeed, to any kind of conditions. One should be able to say : “ Let my body be thus, and thus ! Let not my body be so ! ” and as a free and self-determining Atta, it should obey, it should become just as one wished

it to be. But the body does not do anything of this sort. It is as it is quite apart from all one may or may not wish with regard to it. Sickness comes upon it, and old age, and decay and death, without the slightest reference to our likes or dislikes. It is a conformation of elements that at each moment of its existence entirely depends for every feature in its configuration, external and internal, upon certain preceding conditions: and when these conditions vary and alter, then the resulting form also undergoes variation and alteration, and does so without the least regard to anything we may at the time desire to the contrary; from which it is clear that the visible form, *Rupa*, cannot be *Atta*.

Body then, not being *Atta* has the mind division of human being any claim to be considered such, in any one of its four sub-divisions: Sensation, Perception, Mental Functions, and Consciousness?

As a whole, man's mind has even less claim than his body to be considered an *Atta*, for its changes are by far more frequent and rapid than those of the body. But taking its constituent parts separately, let us consider Sensation, the primary, least complex element in the mental constitution of a living, conscious being.

All sensation may be classified as being one or other of three kinds. It may be pleasurable; it may be unpleasurable; or it may be neither pleasurable nor unpleasurable; it may be different. It cannot be all three at once. At the moment when it is one of these varieties—no matter which—it cannot be either of the two; only later may it change into one or other of these. But the definition of *Atta* is that it is constant, unchanging, existing on ever the same. It therefore follows that sensation cannot be such an *Atta*, since it alternates between all these three modes of its existence, changing with the change of conditions from any one to another of the remaining two modes.

Perception, mental Functions and Consciousness, the three remaining members of the *Nama* or mind division of any being, are subject to the self-same law of dependence upon antecedent conditions that governs Form and Sensation. Each of these other elements also, comes to be because of the presence of certain favouring conditions; the particular element concerned does not arise, does not come into existence.

Let us take consciousness, the last in the list of the Five Elements of Being. Wheresoever Consciousness arises it does so simply because of the presence of something of which to be conscious,—of some impression received through the gateway of sight, or hearing, or smell, or taste, or touch, or thought; if such an impression is wanting, then

there is no consciousness. Every variety of consciousness is consciousness of something, be it of a form, or a sound, or an odour, or a taste, or a contact, or an idea. When each and all of the channels of sensation and preception are in perfect working order and any one of the foregoing sources of impressions come within range of contact with the corresponding external organ, then there comes to be a consciousness corresponding to the particular source of the impression ; there arises according as the case may be, visual, or aural, or olfactory, or gustatory, or tactile, or mental consciousness, concordant with the said impression arriving through the door of eye, ear, nose, tongue, skin or brain. There is no such thing as consciousness apart from the presence of these preceding conditions ; from which it therefore follows, that neither is consciousness any independent entity, any *Atta*, existing by and for itself, but that like each and all of the other *Khandas* or elements of being, it is a thing that comes to be in complete dependence upon previously existing conditions, and with the subsiding and passing away of these conditions also subsides and passes away.

When a fire is kindled, this is so because there is present some combustible material or other, be it wood, or straw, or dung, whatever else may be found suitable for making a fire. If the fire be made of wood, then it is called a wood-fire ; if of dung, a dung-fire, and so forth ; its name being give it in accordance with the material that forms its fuel. When that material whatever it may have been is completely consumed, then the wood, or the straw, or the dung fire goes out, ceases to be. When a fire thus has gone out, no one dreams of asking: "Where has that fire gone to? Has it gone East? Has it perchance gone South? Has it perhaps gone West? Or did it go to the North?" Everyone knows that the fire is not an independent entity that can go to this place or to that, so when it expires one just says so, and sees no need to ask any further questions about it. All recognize that a fire is just a certain condition that may arise anywhere, wherever and whenever the necessary antecedent conditions—fuel and a source of ignition, are provided ; and that when the fuel exhausted, comes to an end, then the special condition of fuel in combustion called fire, is also exhausted, comes to an end: and that this is all that ever happens in such instances, no other explanation being needed in regarding the going out of a fire. In other words : every-one recognizes that fire is not an entity but a process, and that when the materials necessary to the process are at an end, then of necessity, the process also is ended.

In almost identical fashion, each of the five Khandas or constituent parts that make up a human being, as well as the aggregate of all five are only certain specific conditions of the more primary elements of existence that arise in obedience to the action of the force of Kamma. Whenever the antecedent conditions necessary to the arising of one or all of the five Khandas, being no longer furnished by Kamma, cease to present themselves; then the five Khandas also cease to present themselves: in other words the particular being in question ceases to exist, come to an end; and there is neither necessity nor indeed any sound reason for asking in such a case where the being has gone. The force, however, which called the particular aggregation of Form, Sensation, Perception, Mental Functions and Consciousness into temporary manifestation, has not been brought to an end. That passes on to call into existence fresh conformations of the same, these newly produced conformations being slightly modified from those previously brought forth by reason of the modifications that have been effected in the Kamma force itself by the very act of calling these previous confluxes of the life elements into being. This is the true way in which the nature of man ought to be regarded. To see it thus is to see it rightly, is Right Seeing, Sammaditthi. All other ways of seeing, however plausibly set forth, however they may recommend themselves to men's unenlightened minds, are wrong ways of seeing, Wrong Seeing, Micchaditthi. They only arise through mistaken apprehension of the actual facts; they are due entirely to erroneous perception, to delusion, to Avijja.

Such is the picture of the nature of a human being which the Buddha brings before us as we find it recorded in the Pitakas;—a rigorously scientific picture in all its outlines: and as we Buddhists believe, unimpeachably accurate in its every detail. But the strict, correct language of science is not the language of common everyday speech. Most people prefer to use language less exact and more free. The greatest physical scientist that ever was, in the cause of common conversation, will speak about the sun rising and setting, although he knows perfectly well all the time sun does neither the one nor the other. But he finds that way of speaking most convenient for all ordinary purposes and neither intends nor expects that anyone will be in the least deceived by it into taking an incorrect view of what actually takes place at the beginning and the close of each day. In the very same way the Greatest of Experts in the science of being—as without any irreverence we may well call the Lord Buddha—when addressing an ordinary audience, and speaking of human beings and their various activities in life, for pure convenience' sake spoke of them

in the language of everyday speech—spoke of them as if they were actual independent entities. But, albeit, thus conforming to the modes of common speech, He by no means intends that from words of His so spoken, we are to imagine that things are as they are not. On more than one occasion he expressly calls His hearer's attention to the fact that he speaks *voharawasena*, according to common usage, but in doing so, is not misled into forgetting what is the true state of affairs. "The Tathgata," He says, "uses the language of current speech but is not deceived thereby."

There is, for instance, in the Sutta Pitaka, a very frequently recurring passage in the course of which the Buddha speaks about His recovering the memory of His previous births. Casting His Divine Eye backward over the past, He recognized, "Here and here was I born. Through such and such a life-career I passed. This and the other of good and evil hap befel me. Dying in this place, there again was I born to a fresh life." "As a man who in the course of a journey passes from village to village and remembers leaving one and going to another, so did I remember leaving this state of existence and passing on into another state of existence." He says in another passage. But in making use of words like these, He is employing such speech as will most easily be comprehended by ordinary men; He does not pretend to be using the language of scientific accuracy. Again, He speaks of observing the various different fates that over-take different beings after death. He sees how this good man, because of his good deeds, at the dissolution of the body after death goes upon a happy journey to the heaven-world and afterwards is born upon earth again to happy estate. And He sees also how that bad man, because of his evil deeds, departs upon the downward road to misery in the world of the heels, and is afterward born to mean estate upon the earth. Here once more He is speaking such language as plain men will understand, the while He gives them advice as to the best manner in which to conduct their lives; He does not in the least expect that they will be deceived by the particular form of his words into erroneous views as to what actually takes place

When you were children, doubtless many of you—some of you at least—have at one time or another been taken to the door of your house by your mother, and she has pointed out to you some wretched man passing by, devoid of his proper wits, or perhaps called your attention to another poor creature, ugly and deformed in body; and she has asked you, "Would you like to be the same as that poor man?" And

upon your replying; "No!" she has continued "Then do not drink toddy or any other intoxicating drink or drug! Do not give way to thoughts of anger and ill-will against any one!" She has sought to rouse in your young, growing mind the feeling of pity or compassion for suffering,—that great feeling which is the foundation, the root-soil from which all that we call virtue springs, that feeling which caused the Lord Buddha Himself to leave behind all that is counted most dear among men, and go forth to seek the welfare and the benefit and the advantage of the many. And then your mother has impressed upon you carefully to abstain from doing anything that would cause suffering to come to be in any human being. She has wished you to look upon the wretchedness of the wretched as if it were your own, to have pity upon it and do only such things as would add nothing to the ills already great enough, that afflict human life, but contrariwise, to do such deeds as would spread happiness and well-being all around. And in this speaking to you, your mother was only in her own humble way following the same manner of speech that was used by the Lord Buddha in many of his discourses to the people who came to hear Him. There the great Teacher calls upon men to observe what are the many painful and grievous results of evil actions, and in effect asks them not to be guilty of the cruelty, the heartlessness of doing such deeds as in some future time will cause the arising of a being laden with misery and distress; He would have them shrink with horror from the inhumanity of inflicting such suffering upon life at large—that life in which they share and which therefore is their own as much as any life is. And on the other hand He points out to men the profit, the advantage and the well-being that follow upon right conduct; and invites them of their charity and good-will of their Metta, to follow only such courses as will be beneficial and will bring happiness to such embodiments of the common life as here-after may arise and enter upon existence. He appeals to them to provide for these heirs of the future a happy and not a miserable fate just as if they were themselves—as indeed they are, seeing that they come to be from the ground of a common life and action.

In this feeling of compassion that arises within us at the sight of suffering actual or prospective, we have on the emotional side of our nature, the complement of the recognition by our minds of the truth of the Buddha's teaching concerning the illusory nature of the personal self. And in the course of action that necessarily follows upon that feeling and that recognition, we have the best proof possible

that they are each alike founded in actual verity. For action springing from and dependent upon such feeling and recognition is, and cannot help but be, all that men most admire and praise, and seek to imitate. It is action that is directed toward the good of all and the hurt of none. It is altruistic action, moral action in the best and most practical sense of the words.

Once when the Lord Buddha was travelling about in the Kosala country, some country folk came to Him and told Him that various ascetics had been coming to their village, each of them preaching a different doctrine, yet each maintaining that his was the one true doctrine, and abusing the teachings of other ascetics as false and mistaken; and they told the Lord Buddha that they were in sore straits to know which of these many opposing teachings they should accept as the true one and begged the Great Teacher to relieve them of their perplexity.

"You have good reason to be perplexed" in effect said the Buddha to them. "But, friends, do not go by what you hear, or by what has been handed down to you from ancient times, or by what is commonly reported, or even by what stands written in Scripture; neither go by tricks of logic and casuistry, nor by what any holy man or teacher says! But when for yourselves you know: This is a good thing. No blame can attach to this. Good men approve of this. This will promote the happiness and well-being of all concerned. Then you may safely hold to that thing as being true and right."

The test which the Lord Buddha here recommends his questioners to apply in any case where they have reason to doubt the reliability of any teaching brought before them is one which His own teaching regarding the illusory nature of the personal self, triumphantly sustains.

Whoever comes to see with unclouded eye the truth taught by the Buddha that there is nothing whatever here of which one can rightly say: This am I, this mine! and so lays hold of that teaching that it becomes part of his very being; makes that teaching in some small degree to be not only an opinion of the head but a conviction of the heart,—by the fact he will become, such a man as all men should wish to be, kind, courteous, helpful, forbearing, unselfish in all his relations with his fellow men; he will become a good son, husband, father and citizen of the common-weal. While as that great truth more and more penetrates his life, more and more exercises its subtle but powerful alchemy upon every feature in his character, transmuting them continually into every finer and finer form, at length he will come to live for nothing less than

the helping of the world, of all that great body of life of which he recognises himself as forming only a part,—a tiny member, useful only for its service. He will become a saint, one of the Great ones of the earth, one of those to whom upon his heights all lesser men look up for guidance and inspiration. For he will have achieved self-lessness in its supremest degree, self-lessness of thought and of deed, of the whole life. And self-lessness pure and undefiled is that before which, when they see it, all men bow the knee in awe and worship. It is the white, heaven-piercing peak that in their heart of hearts, all men long to climb, the far off, shining summit that draws to it the eyes of all men, and which all, however, for the time being they may be oppressed with the sense of their weakness, they yet some day, somehow, hope to set their feet upon. It is the final achievement of him who follows the way of the Buddhas, that way which has been summed up in the three brief but pregnant phrases. To refrain from all that is evil ; to cultivate to perfection that which is good ; and to purify one's mind.

We are all familiar with that opening verse of the Dhammapada in which the axiom is laid down that the world is built up out of thought, that thought is the primary and paramount influence in its shaping. In the light of this saying it is easy to see that the task of purifying his mind is not the least of those that are incumbent upon the faithful follower of the Buddha.

But it has just been said that these minds of ours like all things else, are no permanent entities but merely a transitory phase in the great process of Kamma, how then can it be a matter of much importance whether we cleanse them or not, whether we strive to purify them or leave them to become as foul as they list? There seems to be a gross contradiction here. Perhaps the following rough analogy may serve somewhat to resolve it.

Suppose there is a tank containing a definite quantity of water, and that bucketfuls of the liquid are continually being drawn up out of the tank and after a time again poured back into it. And suppose that during the time that the water is held in some of the buckets, it is cleared of some of the mud in it made a little cleaner than it was when first drawn from the tank, it is obvious that when it is poured back into the latter, it will make the whole body of tank water a little bit cleaner and purer than it was before. On the other hand, if the water in some of the buckets, while there, is made dirtier and more foul than it was when taken from the tank, when at length it is returned thither, the

total body of water contained in the latter will be just so much more muddy and impure than it was, by the amount that has been added to it from the fouled and dirtied bucketfuls of water.

Without taking this illustration too literally and exactly, we may yet find in it a fairly close analogy for picturing the workings of thought. The tank of water represents the main body of mental life of which what we call 'our' mental life forms a small part. During the time that we call it ours, it is, as it were, separated from that main body, within the limits of the little bucket of our transient personality. From time to time—that is, at the close of each life—the bucket breaks up and its contents mingle again with the main-body of thought that makes, and indeed is our world. If our thoughts have been of the good and salutary and wholesome sort,—if they have been kind and helpful and friendly, elevated, pure and unselfish, then just to the extent that they have been so, we have helped to make the world at large a better and friendlier, and therefore, a happier one for all future generations of men. If on the other hand, we have given way to thoughts unkind and hurtful and hostile, to angry and selfish thoughts, then is the world by so much a worse world for the evil and unwholesome currents of thought that we thus have poured into it; we have muddied the waters of its sources, not made them sweeter and cleaner. Hence has it been said by one of the wise: "Strive to be strong, not in order that you may be strong," (seeing that in the ultimate sense there is no 'you') "but that the world may be stronger. Strive to be wise, not that you may be wise, but that the world may be wiser. Strive to be pure not that you may be pure, but that the whole world may be lifted nearer to the purity that is perfect."

Now there is a thought which is the very epitome of all evil and unwholesome thoughts, which in one compact form sums up and includes them all and that is the thought of self, from this thought springs all the evil that is in the world without any exception. When a man thinks that he is a single separate entity, apart from all others, with a destiny all his own distinct from that of all other beings, and that he can gain a well-being he can call his and his alone without reference to the well-being or ill-being of any other creature, he has taken into his mind a thought from which as from some baneful seed of ill every ugly and unlovely deed may spring. So long as a man gives such a thought room in his mind, so long as he cultivates this idea of separate self-hood, so on—following the law that thought is the foundation of all that

is—will he be to the unhappy world a prolific source of the manifold pains and distresses that are inseparably conjoined with self-hood. And so it stands written in our Scriptures: "Above all things banish the thought of self!"

So do we find our Lord Buddha again and again insisting that His followers shall come to a thoroughly correct understanding of the nature of this seeming self,—insisting that they shall see it as it is, a transient ever-changing phenomenon, no constant-enduring entity, no eternal *Atta*, and therefore for ever impossible of acquiring and holding any permanent "own" possessions, however subtly conceived, however sublimated and refined such possessions might be. Holding such a true idea, such a correct view ever present before their minds the actions, the lives of His followers cannot but take a corresponding course, a course devoid of all self-seeking, whether gross or subtle. But if on the other hand, the thought of self be one of the cherished goods of the mind; if such a thought be persistently cultivated, constantly and fondly dwelt upon in no matter how sublimated a form, then the life that is the outcome of such thinking cannot but be tinged with selfness, cannot but be tainted with selfishness, even though that selfishness may be of a subtler and more refined type than that usually found among men, even although its aim be directed not at the acquisition of a gross physical well-being here upon earth but at the rarer, finer joys of a supramundane existence. But selfishness remains selfishness whatever may be the form it takes; and it is no whit less repellent when its object is its own bliss in heaven than when it is its own pleasure upon earth; it is not a jot more admirable that it seeks the remoter rather than the more immediate satisfaction. There is only one effectual way to banish this giant need from the garden of man's life and that is the way pointed out by the Buddha,—to pluck it out entire by its roots,—its roots in thought, in the mind, whence it derives all its first strength; to subject the very idea of self to the rigorous, merciless analysis which the Seeing-one first indicated; to call to mind again and again, as demonstrated by Him, the completely illusory nature of this self that so persistently keeps trying to impose itself upon us for a substantial reality; and as oft soever as one finds one self falling away from clarity of vision, again to go over that analysis and therein anew to soak and saturate the mind. To do this is to begin to take a firm hold of *Sammaditthi*, Right seeing, and from this, correct view of things will follow naturally and inevitably, and *Sammasankappa*, Right mindedness—a disposition of mind kind and loving towards all that lives, from which is banished every last trace of ill-will or impulse to do hurt or

harm to any living creature, while there remains only the one wish, only the one aspiration, to cease for ever from the realm of the transient, the pain-riven, and empty, and to know and realise that which is constant, unchanging, eternal,—that which is the the ending final and complete of every pain and sorrow,—Nibbāna. These two Sammaditthi and Sammasankappa, Right-seeing and Right-mindedness, in their fulness constitute Pañña, Wisdom, the achievement of the Arahant, of him who even in this present life has attained to Nibbāna. Be it ours to-day to take at least the first step towards that high goal by renouncing in our minds the thought of self! So may we humbly hope that little by little it will also come to cease in our lives, and we at length be of the noble company of those whose joy it is to live only for the helping of the world, only for the sake of the succour they may bring to each and every being that shares with them the one common life.

The Five Good Rules.

(*From "The Light of Asia."*)

Kill not, for pity's sake—and lest ye slay
The meanest thing upon its upward way.

Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.

Bear not false witness, slander not nor lie;
Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse:
Clear minds, clean bodies need no Soma juice.

Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

—*Sir Edwin Arnold.*

Anguttara Nikāya.

Translated by Suriyagoda Samangala Thero.

CATUKKA NIPĀTA.

NAMO BUDDHAYA.

I

(1) I have thus heard. On a certain occasion the Blessed One was living at the village called Bhaṇḍagāma in the country of the Vajjis. There the Blessed one called the Bhikkhus and addressed them saying: "O Bhikkhus." "Yes, O Lord," said the Bhikkhus in reply to Him. The Blessed one spoke as follows:

(2) "By not understanding and realizing the four doctrines this long time I as well as you have run about and wandered. What are the four?

(3) By not understanding and not realizing, O Bhikkhus, the noble precept I as well as you have long run about and wandered. By not understanding and not realizing, O Bhikkhus, the noble meditation etc.; the noble wisdom etc.; the noble emancipation etc.

(4) O Bhikkhus, the noble precept is understood and realized, the noble meditation is understood and realized, the noble wisdom is understood and realized, the noble emancipation is understood and realized, the craving for becoming is extirpated, the leading to becoming is extinct and I have now no more rebirth."

(5) The Blessed one spoke thus and then uttered the following.

"Precept, meditation, wisdom, and the supreme deliverance—these doctrines have been realized by the illustrious Gotama. The Enlightened One, having thus thoroughly understood, has preached the dominant doctrines to the Bhikkhus. The clear visioned teacher, the Exalted One, who has put an end to all sorrow has attained Parinibbāna."

II.

One who is not endowed with the four virtues is said to be fallen down from this doctrine and discipline. With what four? One who is not endowed with the noble precept is said to be fallen down from this doctrine and discipline, one who is not endowed with the noble meditation.....with the noble wisdom.....with the noble

emancipation is said to be fallen down from this doctrine and discipline. One who is not endowed with these four virtues is said to be fallen from this doctrine and discipline.

One who is endowed with four virtues is said to be not fallen down from this doctrine and discipline (or firmly established in this doctrine and discipline). One who is endowed with the noble precept,.....noble meditation,.....noble wisdom,.....noble emancipation is said to be not fallen down from this doctrine and discipline. One who is endowed with these four virtues is said to be not fallen down from this doctrine and discipline.

Those who are dead fall down and those who have fallen down are dead. Those who have covetousness come to rebirth again and again. All duties are accomplished, achieved are all virtues and the bliss is gradually attained.*

III.

On account of four qualities the fool, ungrateful and uncultured, being endowed with four qualities nurtures himself, as one whose virtues are rooted out and destroyed, he becomes subject to rebuke and censure and stores up much demerit. With what four qualities? Without proper investigation and comprehension he speaks worthily of him who is not praise-worthy.

Without proper investigation.....he speaks unworthily of him who is praise-worthy,—

Without proper investigation.....he finds delight in a matter which is not worthy of delight.—

Without proper understanding.....he finds no delight in a matter which is worthy of delight.—

Endowed with the four qualities the wise, cultured, grateful man nurtures himself, just as one whose virtues are progressive and thriving, becomes free from the rebuke and censure of the wise, and stores up much merit.

With what four qualities.—

With proper investigation and comprehension he speaks ill of one who deserves ill speech and speaks worthily of him who is worthy.

* Bliss is nine-fold viz : human bliss, divine bliss, bliss obtained by meditation, bliss obtained by vipassana: analytical insight, bliss obtained by attaining to the Path, bliss obtained by attaining to fruition and bliss obtained by attaining to Nibbana. Hence Bliss is attainable by degrees till the final bliss is attained.

With proper investigation.....he finds no delight in a matter which is not worthy of delight. With proper investigation.....he finds delight in a matter which is worthy of delight.—

Whoso praises him who deserves dispraise or censures him who is praiseworthy.

He earns evil by word ; by that evil he does not enjoy happiness.—

It is a small loss that is caused by loss in gambling ; whosoever loses faith in the Buddha suffers the greatest loss.—

The ungrateful, uncultured fool, wrongly conducting himself regarding four persons and Bhikkhus, nurtures and brings up himself as one whose virtues are rooted out and ruined, becomes subject to rebuke and censure of the wise and stores much demerit. Towards what four persons? The ungrateful, uncultured fool wrongly conducting himself towards the mother, or the father, or the Tathâgata, or the Tathâgatas' disciple brings up himself, as one whose virtues are destroyed becomes subject to rebuke and censure of the wise, and earns much demerit.

Towards these four persons, Oh Bhikkhus, wrongfully conducting himself, the ungrateful, uncultured fool brings up himself.....demerit.

Towards four persons, Oh Bhikkhus, rightly conducting himself, the grateful, cultured, wise man brings up himself, as one whose virtues are progressive and thriving ; becomes free from rebuke and censure of the wise, and earns much merit. Towards what four persons? Towards the mother, the father, the Tathâgata and the Tathâgatas' disciple duly conducting himself, the grateful, cultured, wise man brings up himself, just as one whose virtues are progressive and thriving becomes free from rebuke and censure of the wise, and earns much merit.

Whosoever conducts himself wrongfully towards his mother, father, the enlightened Tathâgata or His disciple, such a man earns immense demerit, on account of his ill conduct towards his mother and father the wise blame him here, and hereafter he goes to unhappiness.

Whosoever conducts himself rightly towards his mother and father, the enlightened Tathâgata or His disciple such a man thereby earns immense merit, on account of his good conduct towards his parents the wise praise him in this world, and hereafter he rejoices in heaven.

Bauddha Pratipattiya.*

Subbapāpassa akaranan
Kusalassa upa sampadā
Saticcha pariò dapanan
Etan buddhānu sāsanan

Bauddha is derived from "Buddho" an appellation by which Prince Siddharta was designated after his enlightenment—an appellation which originated not from his father or kinsmen as a right of birth, but from the fruits of his labours in his quest for truth which he found at the end of his battles in this Sansāra at the foot of the holy Bo-tree. A devout follower of the 'Enlightened One' who seeks refuge in the Awakened One is called "Bauddha." Pratipatti means and includes sila, observance of principles, attainment of a long-wished-for goal. Bauddha Pratipattiya therefore is the practice and observance of the teachings of the Holy One by his disciples. The whole of the teachings of the Buddha in a nutshell is contained in the passage quoted at the commencement which is briefly rendered as "Do not do wrong, Do good and purify your mind, this is the teaching of all Buddhas." Purity of mind is essential; for faith, sincerity of faith, and devotion count more than mere outward action. Mind, it is necessary, should be like unto a clean stainless cloth about to be dyed; for the value and pleasant appearance of a coloured cloth depend on the purity of the material used, so should the actions of man be actuated by purity of mind for the attainment of his goal. Bauddha Pratipattiya is of several kinds. It may consist of eight factors, the noble eight-fold-path; or of five, namely:—faith strength, recollectedness, concentration and wisdom or of the control of three namely:—body, mind and speech; or even of two, faith and wisdom; or even of one, friendship with wise companions. Of these the easiest for the layman to travel is the two-fold path of faith and wisdom and it is his duty to travel on that path. Faith may be called one's friend; for a friend sympathizes and rejoices both in prosperity and adversity; and wisdom, the teacher; for he instructs one and enables one to gain power of discrimination. Faith facilitates a man's activities like a friend who lends a helping hand and wisdom guides him in proper channels. If one realise by his wisdom the

* Notes from a sermon delivered at the Colombo Y. M. B. A.

misery and impermanence of life in a material world he could aspire to attain eternal bliss; and freed from worldly cares and anxieties hasten to the observance and practice of these two requisites destroying all mundane desires by self-denial, perseverance, application and strength of mind.

BUDDHANUSSATI.

Buddhanussati is remembrance of the Awakened One. How can one remember Him? It is necessary to know who and what He was and why He was called Buddha. Jātaka stories are explanatory of the pre-eminent virtues manifested by Him whether as bird, beast or man. The Enlightened One is designated Buddha for the many virtues and distinctions acquired by Him in the long course of His numerous lives. Thanks to His distinctions the Holy One came to be known by nine appellations of which the first is Arahān.

Arahān is he who has conquered worldly passions by his habit of conquering them in his previous births and by his sacred endeavours in his last birth. The conquest of the Holy One of the passions that hinder man in spiritual progress is unsurpassed. One's enemies are none but his own passions. Then the Holy One ruled over and terminated his life in Sansāra which is like a wheel, by His Sila and Viriya. A wheel has three main parts, viz: the hub or the nave, the spokes and the rim or the felly of the wheel. The hub of life in Sansara is the ignorance of the four Noble Truths and in it are fixed the spokes viz: Vinnana, Nama, Rupa, Salayatana, Phasso, Vedana, Tanha, Kamabhava Upadana, and Jati which terminate in the rim—the decay or death of each life. As the three parts combined constitute the wheel so is life attached to Sansara by ignorance and its consequent results. The Holy One detached himself from the wheel of Sansara and became the one worthy of all of beings by god and man.

Secondly He is called Sammasambuddho for his supreme knowledge and goodness by which he was able to discriminate between pleasure and pain, right and wrong and to find the path to emancipation.

Vijjācaranasampanno is possessor of the eight supernatural powers and the fifteen virtues necessary to tread the path to Nibbana.

Sugato is a walker on the path of happiness. By happiness is not meant here worldly pleasures but such as lead to emancipation. The Holy One was one who possessed abundant worldly wealth and enjoyed

worldly pleasures but they were of no avail to him. Latterly he resorted to the torturing of the body which too was of no avail. Then he sought the golden mean and succeeded.

Lokavidu is the power to see the world with the mind and not with the physical eye. Insight and foresight He possessed.

Anuttaro Purissa Dhamma Sarati is he who is unrivalled in the powers of ruling over humanity. The Holy One was so called because He knew the art of treating humanity with His supreme knowledge according to their powers of understanding, temperaments and virtues.

Sattadevamanussanam He was a teacher to all Gods and creatures on earth.

Buddho is the Enlightened one who is omniscient and omnipotent.

Lastly Bhagava which means true happiness the Holy One sought and which one may learn from a study of his lives.

These are some of the Buddha qualities that a Buddhist should meditate upon to realise Nibbana.

D. J. A. NAGAHAWATTE.

Propagation of the Religion of Righteousness in other Lands.

India is holy land to the Buddhists. It is holy to them because all Buddhas, Pacceka (Pratyeka) Buddhas, Agra Śrāyakas, Mahasravakas, Chakravarti kings are born in the land called the Majjhimadesa. It is the land flowing in milk and honey; the land watered by the Ganges, Jumna, Godāvari, and Narmadā. In this land the Bodhisat was born 2540 years ago at Kapilavastu, in the royal Sakya family of the line of Ikhsvaku. The future Buddha left his royal home when He was 29 years old, and walked on foot from Kapilavastu to the city of King Bimbisāra, the royal city of Rajagriha, where He begged food and retiring into a cave outside the city, He ate it in compassion for the world. Hearing that a wonderfully beautiful ascetic had come to his city, the King Bimbisara went in state to see the Bodhisat, and after exchanging greetings, the King came to know that the ascetic was of royal birth, that His father was the rājā Sudhodana, and that Sakya kingdom was in the Kosala territory, whereupon the King requested the ascetic Prince to remain with him, and together reign over the people. The King was five years younger than the Bodhisat. The Bodhisat answered that greater than Kingdom was Truth, and that He will not cease search till He had found it; and the King then requested the Prince that when He had found it, that He would first come to his kingdom and preach to him the Dharma.

The Bodhisat Prince leaving Rajagriha went to the Brahman rishi, Alāra Kālāma and became his disciple and after learning his philosophy, left him, and went to Uddaka Rāmaputta, with whom he stayed and learned the philosophy of the Arupa Brahman, which gives the initiate the happiness of the nevanāsañña nāsañña arupa, lasting for 84,000 kalpas. The Bodhisat was not satisfied with the results of the arupa Brahma philosophy and left Uddaka to find out the Truth by his own exertion. For six years He made the greatest exertion, incomparable in the history of asceticism, and when asceticism had failed to open the doors of Truth, He began to take food, and nourished the physical body which had been reduced by the six years' fast. Then He found that the middle path was the only way to gain true knowledge which gives peace to the mind. This knowledge of the middle path He discovered by his own experience

by looking back to his infant days, when He was taken to the ploughing festival at Kapilavastu. The beautiful story is known to every Buddhist, and does not need repetition here. This knowledge that He got is called "satānusaṛi viññāna."

On the full moon day of the month of Wesākha (May) sitting at the foot of the Bodhi tree on the bank of the river Neranjara, He became the anuttarasammāsambuddha, the foremost being in the three worlds, God of gods, Lord of Lords, Brahma of Brahmas.

He spent seven weeks near about the Bodhi tree, experiencing the bliss of Nirvana, sitting, walking, lying down and standing; and then the chief of the heavenly kingdom, Māra, came to the Blessed One and said "Lord, now that thou hast gained the bliss of Nirvana, rest in solitude, and in silence do thou experience the bliss of Nirvana." Thereupon the Lord addressing Mara, made the supreme pronouncement that not until He has made His Bhikkhus, Bhikkhunis, Upāsakas, and Upāsikās understand the Dhamma would He think of entering into the final Nirvana. When the four communities had learnt the Dhamma, and mastered it, and preached it to all peoples, then it would be for Him to think of entering Nirvana.

Greater than the sweets of Nirvanic bliss, the Lord taught, is the salvation of the world; and activity is the immortality that the Lord preached in the famous gathā "*appamādo amata padam pamado macchunopadam, appamattānamiyanti, ye pamattāyathā matā.*" Unprocrastinating activity in doing good, in making others happy, in enlightening the ignorant world, this is immortality; and the man of inaction who wastes his time in sensual pleasures and in selfish asceticism, he is dead, although physically alive.

From the Bodhi Tree the Blessed one went walking to Benares in search of the five Brahman Bhikkhus, who were His companions at Uruwela, and to them He preached the supreme Dhamma and turned the wheel of the Law of Righteousness never to be stopped by any god or Brahman.

After three months when the Lord had received sixty Bhikkhus into His Sangha, He sent them forth to preach the Dhamma with the stirring words: "Wander forth O Bhikkhus, gaining your food by begging from the good people, in love for the many, for the happiness of the many, in compassion for the world, for their welfare, for their advantage. Preach the Doctrine that is sweet in the beginning, sweet in the middle, sweet in the end, in letter and in spirit, blessed in its consummation that

teaches the holy life of the Brahmacari. Preach, O Bhikkhus, the Dhamma. Hearing it they will gain wisdom and become full of the Bodhi knowledge, which gives peace and happiness, here on this earth, and hereafter in the celestial regions. From that day the Blessed One was strenuous in saving gods and men from the prison life of sansāra. Righteousness came to dwell on earth, evil was combated, heavens became full, the hells became empty.

For forty five years the Blessed One day and night sowed the seed of the Dharma. He saw that there were beings ready to receive the truth of the Nirvana Dhamma, and there were beings who can be trained to listen to the Dharma, and that they will be profited either in this life or in some future life. He saw the four kinds of individuals by the Buddha eye; and He preached the Dhamma to suit their temperament. The *padaparama* individual was not fully developed to realize the fruits of the Dhamma in this life, but in the next, and to him also He preached.

The Upanissaya kusala kamma is the psychical test whereby the Lord finds out whether the individual is fit to reap the fruit in this very life, or whether he is a *padaparama* puggala. Here is an important psychological crux which religious founders should study to prevent making laws of persecution and death for blasphemy. It is this psychological doctrine that the Blessed One taught to His Bhikkhus which saved His religion from the charge of blood shed for the sake of conversion. The Lord saw the evolutionary nature of the human being. Mankind could not be changed at once. There are four stages in the life of the lotus flower before it comes up above water and bloom. There is the lotus but yet under water, and before it comes up ready to bloom, there is danger ahead of being eaten up by tortoises and fish that are in the pond.

The gentle doctrine of the Buddha makes man happy, kind-hearted, compassionate, altruistic; and when he is properly trained in the discipline of the vinaya, and brought up under a good teacher, who is proficient in the lesser and the greater rules of *ābhisamācārika* and *ādibrahmacariyam*, he shines like the gods of the celestial realms.

The Bhikkhu may be clever, and of pure conduct, observing the moral rules of Brahmachari, but he may be indolent, and live an apathetic life, without being useful to the many, and such a Bhikkhu is compared to the faggot that is burning at both ends, the middle soiled by dung, unfit to be of use to anybody.

The pessimism which some people see in Buddhism is due to lack of clear perception. Because the Lord proclaimed the fact that there is sorrow in the world, some declare that Buddhism is pessimistic. Every physician who sees a suffering patient and diagnoses the disease may be charged with the pessimistic idea. The Lord saw that there is death, disease, decay, and people weeping, lamenting, and wishing for things that they could not get, lamenting when they failed to get them; He saw that from birth to death, man was always in sorrow, and He discovered the cause; He discovered the cessation thereof, and the way to get rid of sorrow. He came like the great physician to soothe the lacerated feelings of the weeping mother, not to weep with her and add more sorrow, but to tell her that death, decay, and change is the law of the cosmic process; but that by means of wisdom and mental culture the evils of sorrow could be appeased and peace realized. He taught the way to escape from sorrow, which is the NOBLE EIGHT-FOLD PATH. That is the only path to gain mental peace. Not by ritualistic practices, not by ascetic habits, not by sensual indulgence, not by prayer, not by sacrifice of blood can peace be obtained. Nobility of blood, and gold and silver, horses and carriages cannot give man peace of mind.

Activity in proclaiming the Dhamma to the ignorant world is what the earnest disciple of the Lord has to do. The Good Law is compared to a cooling shower of rain that falls for the good of the people. This Rain of the Good Law should be showered on the parched soil of an ignorant world.

When one studies the Sutras and the Vinaya and the Abhidharma with their commentaries, all sciences are brought before us. No scientific discovery can ever ruffle the calm mind of the earnest Buddhist. All progressive sciences must come within the scope of the Dharma. Anthropology, biology, palaeontology, astronomy, physics, chemistry, radioactive science, psychology, ethics, are branches of the Dharma. Each fresh discovery in the realm of science is a stepping stone to the elucidation of the Dhamma. The earnest Buddhist hails with delight the discoveries of modern science, making man a potential God. The germ of Bodhi is in every individual, and all that we have to do is to awaken the latent spirit. The law of cause and effect, and the law of development and decline should be promulgated and popularised. The earth is for the happiness of humanity and the religion that teaches to destroy animal life is not fit for the civilized man. Where there

is no mercy there can be no truth. The Compassionate Lord, who is merciful to all living beings, is living in the Dharma that He taught. "He who sees the Dhamma sees Me," said the Lord to the Bhikkhu Vaggali. The Dharma must be propagated, and the Bhikkhu who is indolent and living an inactive life, eating and sleeping, not sharing the Dharma with the others, not trying to add to the number in the army of the compassionate, is like the faggot, burning at both ends, and the middle soiled by dung. Such a Bhikkhu is useless to the world, and eventually his own selfishness eats him up. Sir E. Ray Lankester says in the *London Sphere* of September 16, 1916, "In the centuries which succeeded the collapse of the Roman Empire an elaborate system of universal knowledge and philosophy had grown up, based on a highly ingenious perversion of the teachings of the ancient Greek and Roman philosophers and the accomodation to and fusion of these with the doctrines of the early Christian fathers and Churchmen. It is known as scholasticism, and under papal authority was universally taught and accepted in Western Europe as final and perfect knowledge. Those who ventured to dispute its perfection or to introduce new knowledge or conceptions were not merely reprovved and ostracized, but punished by imprisonment, torture, and even death."

The Renaissance means as a great historian has said "the recovery of the freedom for the human spirit after a long period of bondage to oppressive ecclesiastical and political orthodoxy—a return to the liberal and practical conceptions of the world, which the nations of antiquity had enjoyed but upon a new and enlarged platform."

The term Humanism is especially applied to that movement of thought. It was essentially a revolt against intellectual authority, and is the parent of "all modern developments, whether intellectual, scientific or social."

THE WORLD NEEDS BUDDHISM AND BHIKKHUS MUST MAKE AN EFFORT TO PREACH THE DHARMA TO THE INDIAN AND THE EUROPEAN RACES. Man is born to realize happiness, and happiness can be gained by means of mercy and helpfulness. Charity, loving speech, altruistic service and observing the laws of brotherhood are what Humanity needs.

ANAGARIKA H. DHARMAPALA.

The Ceylon Burmese Students Union.

The inaugural meeting of the above association was held, on Christmas eve, 1913, at the Ananda College, Colombo, with Mr. J. Harward, the then Director of Education, in the chair, in the presence of 19 members and a few well-wishers. After the preliminaries were over, the rules that had been previously drafted by a select Committee were read and confirmed. The following office-bearers were then elected :—

Patron. Mr. J. Harward M. A. (Oxon) Director of Education.

President. Mr. D. B. Jayatilake, B. A. (Oxon) Bar-at-Law.

Vice-Presidents. Dr. C. A. Hevawitarane.

Mr. G. Arthur de Zoysa, Student-at-Law.

Hony. Secretary. T. Maug Maung. (St. Thomas' College.)

Asst. Secy. and Treasurer. H. C. Khoo. (Royal College.)

Committee. Mg. Ohn Pe, Mg. Dwe, Mg. Tha Maung, Mg. Kyaw Nyein, Mg. Ba Lwin, Mg. Ohn Mg.

Mr. Harward, who kindly consented to be the patron of the union, then addressed the members at length on the advisability of having an association of this kind and the practical lines on which it should be conducted and the manifold advantages that would result therefrom.

Since then several meetings were held in the "Santhagara Hall," the International Buddhist Head Quarters, Darley Lane, Maradana, chiefly during the vacations, where subjects tending to promote the moral, intellectual and social welfare of the members were discussed.

At the end of the first year the numbers increased to forty three including the students in all the Colleges, and thus necessitated the appointment of local representatives in different Colleges, to watch over the interests of the students in various centres.

This step resulted in the removal from Ceylon of a few students, (I regret to say) whose career here was neither a credit to themselves nor to their countrymen.

At present there are only a few of us here in Ceylon, as most of the members had returned home, having finished their courses in different Colleges and the new arrivals being hampered by the stress caused by the great war, or perhaps due to the suppression of the Cambridge Local Examinations.

I am happy to say that the members have been a source of help and information to the periodical pilgrims that come over to Ceylon to worship the sacred places and to the new students in directing them in to proper Colleges.

Our thanks are due to Mr. Harward for the ready sympathy shown towards the movement and Mr. D. B. Jayatileke, Dr. Hevawitarne, and Mr. Fritz Kunz, the principal of Ananda College, for presiding at our meetings and the Anagarika H. Dharmapala for allowing us the use of the hall, and something more than a word of praise is due to Mr. G. Arthur de Zoysa for bringing about this union, which had baffled the attempts of earlier students. Of the many students who laboured for our interests and welfare special mention must be made of T. Maung Maung, Honr. Secretary, who is now in Japan and H. C. Khoo, our treasurer, staying at Cambridge.

Ko Ko GEE.

Asst. Secy. B. S. U.

Ananda College,
Ceylon.

RULES AND REGULATIONS.

- 1 The Association shall be called THE CEYLON BURMESE STUDENTS' UNION.
- 2 The object of the association shall be to prevent the decay and promote the moral, intellectual and social welfare of the students.
- 3 All Burmese Students and those interested in them shall be eligible for membership subject to the approval of the committee.
- 4 The office-bearers of the Union shall be a Patron, President, two vice-Presidents, Hon. Secretary, Assistant Secretary and a Treasurer, who with six unofficial members shall form the executive committee, five to form a quorum.
- 5 The election of office-bearers and the committee shall be at the Annual General Meeting; if any vacancy occur in the meantime the committee shall have the power to fill such vacancy.
- 6 The Annual General Meeting shall be held in Colombo in the month of December, date and place to be duly notified by the Secretary, seven days in advance.

- 7 Ordinary general Meetings shall be held once a term at such time and place as the committee may decide upon of which at least seven days notice be given, five to form a quorum.
- 8 A Special General Meeting with 3 days notice shall be convened by the Secretary on the requisition signed by the President or both the Vice-Presidents or five ordinary members, five to form a quorum.
- 9 The subscription shall be Rs. 5. per annum or Rs. 2 per term payable in advance.
- 10 The entrance fees shall be Rs. 3.
- 11 No resolution of which a week's notice had not been given to the Secretary shall be submitted to any General Meeting.

The Noble Search.

In the time of Lord Buddha, the King of Kōsala had appointed a council of thirty Princes to govern an outlying dependent state. In this country ruled by these Princes there was a forest of great beauty and attractions. One day they decided to go on a picnic among the woods of the aforesaid forest. One of the Princes having no wife of his own took a very beautiful and young courtesan to accompany him. As they were roaming among the woods, the courtesan seeing an opportunity collected the valuables that were left on one place, belonging to the Princes, and ran away. The Princes having seen what had occurred gave chase to the faithless courtesan. As they were proceeding along, they happened to see Lord Buddha seated at the foot of a tree. They inquired of the Buddha if He saw a woman passing that way; but the Lord Buddha asked them what they were searching for in the forest. Then the Princes told Him what had happened and that they were searching for the woman. Then the Lord Buddha asked them: "Whether it is nobler to seek oneself or to seek another?" The Princes, learned men as they were, grasped the true meaning of the question and replied that it was nobler to seek oneself than to seek another. Then the Lord Buddha, asking them to stay and listen, propounded to them a discourse on the Dhamma. After listening the Princes attained the fruits of the first initiation and became disciples of the Buddha.

—*Pūjāvalīya.*

Paintings in Ajanta Caves.

About two years ago the Nizam's Government decided to create an Archaeological Department for the State, and on the advice of Sir John Marshall, Director-General of Archaeology in India, Mr. G. Yazdani was selected as its Superintendent. His first report has just been issued and a portion of it deals with the famous Ajanta caves. It has been held by certain antiquaries that the Ajanta frescoes were in a State of rapid deterioration; but it is satisfactory to learn that this view has proved on careful examination to be without foundation. Sir John Marshall, it seems, is of opinion that "with adequate care the frescoes may last for several centuries more; while any attempt to remove them with a view to protect the frescoes will prove absolutely disastrous." All that is necessary, apparently, is that the frescoes should be carefully edged round and strengthened with a suitable cement under expert supervisors. They are said to have suffered very little during the last forty years. In an appendix to the report are given the views of M. Axel Jarl, a Danish artist, who is evidently an enthusiastic admirer of these paintings. M. Jarl compares the technique of a particular Boddhisattva figure (of more than life size in cave No. 1) with that of Michael Angelo. "If one placed a good photograph," he writes, "of this Buddha head by the side of a photograph of a figure from the Capella Sistina, one might be induced to think, if no attention were paid to the different types of the figures, that they were painted by the same master." He adds that the perfect freedom in the painter's handling of the human body places Ajanta one thousand years ahead of all other paintings that we know. There is no exhibition of the painter's knowledge of Anatomy, nor is there—with a few exceptions—any offence against Anatomy. The Hindu racial type is simply concentrated and intensified in this art; and thereby have been secured a gracefulness and an expressiveness in the representation of the human body the equal of which it is hard to find anywhere. Figures like those of "Primavera" by Botticelli may be called the sisters of some of the female figures in Ajanta (in the cell on the right in cave No. 2.) M. Jarl concludes with a piece of advice to Indian artists. "Europe," he reminds them, "got its renaissance through learning from the Greek antique. India will get hers if she turns to Ajanta and goes to school there. Whoever wants to serve the cause of

pure Indian art will find his masters here, in whose steps he must strive to go. He will do as they did, first of all study nature to master the secrets of form, volume and movement. But then he will go to Ajanta to cultivate his sense of deep and harmonious colours, of distinct and full composition, of expressive and pleasing lines, and last but not least, of genuine Hindu figure style. As he lives and studies among their works he will catch something of their sacred fire, until in him he feels the heat vibrating while the hand draws a clear and bold line. That is why these old Buddhist master-pieces so often leave on the observer the impression of a prayer or a hymn of praise."

Is Nirvana Annihilation.

The meaning of Nirvana (or Nubhan of the Burmese, the great goal to be reached by Buddhism has been a subject of much dispute. At one time Max-Muller held the opinion that it meant annihilation. He likened it to the blowing out of a lamp; but later investigation led him to abandon the notion that it involved nihilism. The word Nirvana, from Ni, a Negative, and Wana a desire, signifies freedom from desire—in other words, freedom from self or selfishness. It cannot mean annihilation, because Buddha himself in his lifetime, at the close of his first discourse at Benares, stated that he had arrived at the state of Nirvana, and experienced the cessation of desire, and he observed. "This is my last birth. Henceforth I shall have no other stage of existence" meaning thereby that he was not subject to further incarnations to which he had been subject before his attainment to Nirvana.

In Buddha's Dhammapada or Path of Virtue, Nibbhan is spoken of as a state of happiness, of knowledge, immortality, all of which are inconsistent with annihilation.

Amongst the Sanskrit synonymous terms for Nirvana or Nibhan are 'Achuta' A., not and Chuta, death, a freedom from death—immortality.

—Vedic Magazine.

Samyutta Nikaya.

III. SADHU SUTTAM.

(Suriyagoda Sumangala Thero)

Translated by Dr. C. A. Hewavitarne.

In the Savatthi city. Several Satullapakāyika Devatas approached the Buddha.

One of them thus gave Expression to this joyous utterance.

- ¹ Excellent, Sorrowless! is gift of alms.
Through selfishness and greed are alms with-held,
The merit wisher knows its worth and gives.

Then another gave utterance.

- ² Excellent, Sorrowless! is gift of alms,
Excellent far it is to give from little,
Some give from scanty stock while some from much deny,
The worthy gift excels a thousand richer gifts.

Then another uttered the following joyous utterance.

- ³ Excellent, Sorrowless! is gift of alms,
Excellent too it is to give from little,
Excellent far is gift bestowed with trust.

The gift of alms is same as war they say.
Ev'n as a few brave men a host o'ercome,
The pious with his slender gifts, subdues
A host of ills and future bliss obtains.

¹ Sādhu kho mārīsa dānaṃ
Maccherā ca pamāda ca evaṃ dānaṃ na dīyati,
puññaṃ ākankhamānena deyyaṃ hōti vijānatā ti.

² Sādhu kho mārīsa dānaṃ api ca appasmim pi sādhu dānaṃ
Appasm-eke pavēcchanti bahun-eke na dicchare,
appasmā dakkhiṇā dinnā sahaṣṣēna samam mitā ti.

³ Sādhu kho mārīsa dānaṃ
Appasmim pi sādhu dānaṃ,
Api ca saddhāya pi sādhu dānaṃ
Dānaṃca yuddhaṃca samānaṃ āhu,
Appāpi santā bahuke jinanti
Appam pi ce saddahāno dadāti,
ten-eva so hōti sukhī paratthā ti.

Then another deity gave utterance.

- ⁴ Excellent, Sorrowless! is gift of alms,
Excellent too it is to give from little,
Excellent far is gift bestowed with trust,
The righteous gift excels by far all these.

If any folk give alms obtained by stress,
To noble ones who tread the righteous way ;
They will in sooth o'er pass the stream of Death,
And reach the shore celestial of happiness.

Then another deity gave utterance:—

- ⁵ Excellent, Sorrowless! is gift of alms,
Excellent too it is to give from little,
Excellent far is gift bestowed with trust,
Excellent too, to give the righteous gift,
By far the gift of choice excels all these.

The Blessed one has praised the gift of choice.
The alms bestowed on worthy ones 'mong men,
Insures in time to come a harvest rich,
Just as the seed that's sown on well-tilled field.

- ⁴ Sādhu kho mārīsa dānaṃ
appasmiṃ pi sādhu dānaṃ,
saddhāya pi sādhu dānaṃ
api ca dhammaladdhassa pi sādhu dānaṃ.

Yo dhammaladdhassa dadāti dānaṃ
uṭṭhānavariyādhigatassa jantu,
atikkamma so vetaraṇiṃ Yamassa
dibbāni ṭhānāni upeti macco-ti.

- ⁵ Sādhu kho mārīsa dānaṃ
Appasmiṃ pi sādhu dānaṃ,
Saddhāya pi sādhu dānaṃ
Dhammaladdhassa pi sādhu dānaṃ,
Api ca viceyyadānaṃ pi sādhu.

Viceyyadānaṃ sugatappasatthaṃ
yé dakkhiṇeyyā idha jīvalōké,
étésu dinnāni mahapphallāni
bījāni vuttāni yathā sukhette ti.

Then another Devata gave utterance:—

- ⁶ Excellent, Sorrowless ! is gift of alms,
 Excellent too it is to give from little,
 Excellent too is gift bestowed with trust,
 Excellent too to give the righteous gift
 Excellent too to give the gift of choice.
 Compassions' gift to beings excels all these.

If any live unhurting sentient beings,
 And work no evil deed fearing reproach;
 Such timid ones are praised, not those expert;
 Through fear indeed the wise abstain from ill.

Then another Devata asked the Buddha, "Which of these is worthy of regard."

"The sayings of all of you are worthy of regard but listen to me also."

- ⁷ Altho the gift of alms has oft been praised
 The way of Truth excels this gift supreme.
 In times of old and older ages still
 The wise and saintly, sought but Nibbān's Bliss.

- ⁶ Sādhu kho mārīsa dānam
 Appasmim pi sādhu dānaṃ,
 Saddhāya pi sādhu dānaṃ
 Dhammaladdhassa pi sādhu dānaṃ,
 Viceyyadānam pi sādhu
 Api ca pañēsu ca sādhu saṃyamo.

Yo paṇabhūtesu aheṭṭhayaṃ caraṃ
 parūpavādā na karoti pāpaṃ,
 bhīruṃ paṣaṃsanti na hi tattha sūraṃ
 bhayā hi santo na karonti pāpaṃ ti.

- ⁷ Saddhāhi dānam bahudhā pasatthaṃ
 dānā ca kho dhammapadaṃ va seyyo.
 pubbeva hi pubbatāreva santo,
 nibbānam ev-ajjhagamum sapaññā ti.

IV. NA SANTI.

The Buddha was dwelling at the Jeta Grove and one of the wisdom extolling deities uttered the following:—

- ¹ Unchanging Joy 'mong men can ne'er be,
Tho on this earth th' impress of sense deludes;
And man in bondage held by its dalliance
Nor finds release from realm of death; nor comes
To state, whence is no coming back.
- ² From craving springs suff'ring, from Craving, pain;
Craving and pain o'erwhelmed release attain!
- ³ The diverse worldly joys no pleasure hold;
And man e'er seeks new joy in changing mood.
Tho in the world the pleasant concepts charm,
The Wise and Holy ones o'er come their lure.
- ⁴ Abandons Anger, Pride abandons he,
All bonds that bind to life he rends in twain.
For name and form attachment none he finds
On him unsoiled, fell suffering treadeth not.

¹ Na santi kāmā manujēsu niccā
santīdha kamanīyāni yēsu baddho,
yesu pamattō apunāgamānaṃ
anāgantvā puriso maccudheyyā ti.

² Chandajam aghaṃ, chandajam dukkhaṃ,
chendavinayā aghavinayo, aghavinayā dukkhavinayo ti.

³ Na te kāmā yāni citrāni lōke
saṅkapparāgo purisassa kāmo,
tiṭṭhanti citrāni tath-eva lōke
ath-ettha dhīrā vinayanti chandam.

⁴ Kodhaṃ jahe vippajaheyya mānam
saṃyojanaṃ sabbam atikkameyya,
taṃ nāmarūpasmin asajjamānaṃ
akiñcanaṃ nānupatātanti dukkhā.

- ⁵ He objects leaves, nor strays to pride's domain
Fell craving of this group he cuts amain,
With bonds destroyed, from pain and passions free
Him gods and men may seek but never see,
Though they may seek on this or other earth
In world celeste or where all beings have birth.

The Venerable Mogharaja spoke thus.

- ⁶ Shall praise attend on him who venerates
Worlds' Best, man's Well-Doer, Emancipate,
Whom Gods and men may seek but never see
Tho' seeking here and in the other world ?

The Blessed one replied to Mogharaja.

- ⁷ All praise to him who humbly bends his brow,
And worships Him the worlds' Emancipate ;
For he in truth has grasped the Norm, and doubt
Uprooted has, and over-come the bonds.

⁵ Pahási saṅkhaṃ na camānam ajjhagā
accheccchi taṃham idha nāmarūpe,
taṃ chiṇṇagantham anighaṃ nirāsaṃ
pariyesaṇānā na ca ajjhagamuṃ,
devā manussā idha vā huraṃ vā
saggesu vā sabbanivesanesu ti

⁶ Taṃ ce hi nāddakkhuṃ tathā vimuttaṃ
iccāyasmā Mogharāja,
deva manussā idha vā huraṃ vā,
naruttamaṃ atthacaraṃ narāṇaṃ
ye taṃ namassanti paṣaṃsiyā te ti.

⁷ Paṣaṃsiyā te pi bhavanti bhikkhu
Mogharāja ti Bhagavā,
ye taṃ namassanti tathā vimuttaṃ,
aññāya dhammaṃ vicikicchāṃ pahāya
saṅgātigā te pi bhavanti bhikkhū ti.

Correspondence.

Government of Bengal,
General Department,
Miscellaneous Branch.
No. 1022.

From C. W. Gurner Esq., L. C. S.
Under-Secretary to the Government of Bengal.

To The Secretary to the Maha Bodhi Society,
4A, College Square, Calcutta.

Calcutta 31st July 1916.

SIR,

I am directed to forward a copy of the marginally noted letter from Government of India Department of Education and to inquire whether the Maha Bodhi Society is desirous of accepting the Relics on the condition laid down. If so, I am to request that you will report at an early date what arrangements the Society proposes to make for enshrining and safeguarding them in a suitable manner at Calcutta, Sarnath and Taxila.

I have the honour to be,

Sir,

Your most obedient Servant,

Sd/ C. W. GURNER,

Under Secretary to the Government of Bengal.

No. 154.

Government of India
Department of Education
(Archy)

Simla, the 30th June 1916.

From The Hon'ble Sir E. D. MacLagan, K. C. I. E., C. S. I.,
Secretary to the Government of India.

To The Secretary to the Government of Bengal,
General Department.

SIR,

I am directed to state for the information of the Governor in Council that several Buddhist Relics have recently been found in various stupas at Taxila in the Rawalpindi Districts of the Punjab

dating from about the beginning of the Christian era. The Government of India are advised that though it cannot be affirmed that they are relics of the Buddha himself, they were undoubtedly regarded with great veneration two thousand years ago.

2. In addition to the above, there is a well authenticate relic of the Buddha consisting of a small piece of bone contained in a rock crystal casket which was discovered in 1892 at Bhattiprolu in the Kistna district of the Madras presidency. This relic is now in the Government Central Museum, Madras. An account of its discovery appears on pages 11-12 of volume XV of the new Imperial series of reports of the Archaeological Survey of India and a translation of the inscriptions engraved on the relic box is given in a list of Brahmi inscriptions prepared by Professor Luders—*vide* pages 158-159 of volume X of the *Epigraphia Indica*. The date of these inscriptions which are in early Brahmi script is the second century B.C.

3. I am to say that the Government of India will be prepared to present three of the relics (including the Bhattiprolu relic) to the Maha-Bodhi Society (4A College Square, Calcutta) and one to the Bengal Buddhist Association (5 Lalit Mohan Das lane, Kapalitola, Calcutta), provided that both Societies can guarantee that the relics will be enshrined in worthy viharas and adequately safeguarded and provided that the shrines are constructed before the relics are distributed.

I am to request that, with the permission of the Governor in Council, the societies may be informed accordingly. I am also to ask that it may be suggested to the Maha-Bodhi Society that they should enshrine the 3 relics at Calcutta, Sarnath and Taxila respectively.

I have &c.,

Sd/ E. D. MACLAGAN,

Secretary to the Government of India.

News and Notes.

It is with deep regret we have to record the death of Mr. Amarasuriya J. P., of Galle. Both Mr. Amarasuriya and his father, the **Obituary.** late Muhandiram Thomas Amarasuriya, were very well known as enthusiastic workers in the cause of Buddhism and of Buddhist education. The Mahinda College of Galle, which today stands second to no other College, owes its present position to the untiring efforts of Mr. H. Amarasuriya on its behalf. He it was, who stood by and helped Mr. Woodward to put up the splendid buildings which now adorn the once barren hill side and cause the heart of every boy to glow with pride. The name of Amarasuriya will live as long as the College lasts. Apart from his activities in connection with Mahinda College, Mr. Amarasuriya had also established a number of Vernacular schools in the Southern province, which were under his management till the moment of his death.

Mr. Amarasuriya was the President of the Galle Theosophical Society and as such took a great deal of interest in all its activities. His death is a distinct loss to the Buddhists in whose ranks he leaves a large gap which will be difficult to be filled up for a long time to come. He was a good man whose loss will be keenly felt by those who knew him. We extend to his family our sympathy in their sad bereavement.

We learn with profound regret the death of the Earl of Mexborough in June last. John Horace Savile, fifth Earl of Mexborough **Obituary.** was born in 1843, and succeeded his father in 1899. He was educated at Eton and Trinity, Cambridge, and had been High Sheriff of Yorkshire in 1877. Ever since his conversion to Buddhism which caused a sensation some years ago, the late peer was one of the staunchest of supporters of the cause of Buddhism in England and rendered very valuable service in spreading the Dhamma in that country. The noble Earl was our representative in England and was a subscriber to this Journal from the beginning. He was of the greatest assistance to the Buddhist Society of Great Britain and Ireland of which society he was one of the vice-presidents from its inception until the time of his death.

He also rendered to that society financial and other help as occasion demanded. The late Earl was a sympathetic student of Buddhism. By his death the cause of Buddhism in England is deprived of a very influential supporter and one who has done a good deal for its propagation among the English speaking peoples. We record our heartfelt regret at the death of the Earl of Mexborough.

The above hospital started at No. 2, Darley Lane, Maradana, Colombo, in November 1914, with the generous help of Mrs. Foster of Honolulu, is doing very useful service to the poorer classes of Colombo. The patients of all creeds and races are treated, free of charge, according to Ayurvedic Medical science as obtained in Ceylon. Anyone on a visit to the institution any day between 9 and 10 A. M. will witness the large number of men, women and children, belonging to the different sections of the poor folk of Colombo, who come for treatment. It is scarcely necessary to say that the hospital is supplying a much-felt want in this direction. The poor people, whose means are too small for engaging the services of medical men qualified in the medical science of the West, look upon this hospital as a regular benefactor in the matter of medical relief.

When the hospital was started a number of prominent Sinhalese medical practioners came forward and offered their services free of charge. Also they were very helpful in organizing the hospital. The names of these gentlemen in the order of their attendance are as follows:—

Monday—Mr. J. P. Jayatilaka.

Tuesday—Mr. J. S. Rajasundara Aratchi.

Wednesday—Mr. H. J. Alwis.

Thursday—Mr. M. S. Perera (Pandit)

Friday—Mr. R. J. Fernando Vaidyakularatne Aratchi.

Saturday—Mr. A. H. Alwis.

Sunday—Mr. T. Carolis Fernando.

The resident medical practitioner, Mr. H. R. Prematilaka, is in charge of the establishment.

During the three months, from 18th July to 30th September 1916, the number of new patients was 468. The daily attendance during this period was 1994. The Hospital is supplying free of charge all requisite drugs. The number of prescriptions issued for decoctions during the period under review is 2,454 which speaks for itself. The number of patients reported cured for the period is 369. These figures are sufficient to form an idea of the importance of this institution which is the only one of the kind in Ceylon.

This is, of course, only the out-door branch. A separate branch is being formed to provide treatment for the resident patients. A ward already fitted with electric lights and necessary sanitary arrangements, has been formed containing twelve beds, which will be available in the near future for this class of patients.

There is a complaint filtering through mostly the Anglo-Indian papers that the sacred sites in Burma are being **Sacred sites in Burma.** desecrated by the works of the present day people. It is said that unsightly new buildings are put up and decorations of a hideously inappropriate nature are done in these sacred places. It is suggested that most of these structures are built by the wealthy but ignorantly pious people whose sole ambition is to see a board put up in front proclaiming the name of the generous Dāyākaya who spent immense wealth in the building of it. We are not concerned with these insinuations about the sincerity of our friends, the Burmese Buddhists, but we cannot pass over the wholesome advice contained in these. The Burmese Buddhists should realize more than anyone else that these sacred places should be protected from the too zealous interference of the well meaning devotees who destroy more than they renovate. These beautiful works of ancient art must be preserved in their original purity, because they represent to a great extent the intellectual attainment and piety of the ancient Buddhists. This charge is often made also in connection with the ancient edifices of Ceylon and in the majority of cases the charge is deservedly made. We have no complaint against the pious men who put up entirely new buildings in new places for religious use; but any kind of interference with the relics and remains of ancient civilization both in Burma and Ceylon (and for a matter of that in any Buddhist country) we are inclined to view with great apprehension and disapproval.

The Young Men's Buddhist Association of Colombo seems to be making slow but steady progress. Since the Society's **Y. M. B. A.** headquarters were removed to Maradana some appreciable **Colombo.** improvements have been effected. Regular literary meetings and classes to study the Dhamma are being held, and the members have begun to show more than an ordinary interest in the institution. The collection of books in the library has been increased, though it is hardly sufficient for a Y. M. B. A. in Ceylon. One thing that gives pleasure is the fact that valuable additions have been made to the sporting section. A large Billiard table has been installed; besides there are facilities for chess and various other useful means of recreation. In an institution purely of young men the value of sports cannot be too much insisted on, though some of our seemingly more pious folk would be inclined to look at the matter with a certain amount of disfavour. The weekly paper, "The Buddhist," published in English by the Society is also doing useful service in many respects.

The Ceylon Social Service League, which is taking a great deal of interest in the welfare of the people of Ceylon, has **Wesak Day and the Buddhist Prisoners.** been lately approaching the Government of Ceylon with a view to getting the Wesak Day, "which is the most sacred day in the year for the Buddhists," declared a holiday for the Buddhist prisoners. Sir Ponnambalam Arunachalam, the chairman of the League, wrote a letter on the 25th August last to the Government appealing on behalf of the Buddhist priests and laymen who are interested in the matter. The League received the Governments' reply dated 6th September in which it was said that "the Wesak day cannot be made a holiday." Undaunted by this reply the League wrote a second letter on the 29th September showing further and more cogent reasons and asking in effect the Government to reconsider its decision. The League also embodied in its letter some convincing reasons in the way of meeting the objections raised by the Government whilst refusing to comply with the favour asked for. The reply elicited by this second letter was that the Government could not "vary its decision" already conveyed in the previous communication. The arguments adduced by the Government for not allowing the League's request are far from satisfactory. We believe it is nothing but just that the unfortunate ones in the jails should

get a chance of devoting, at least once in a year, a part of their life of continuous misery to thoughts of religion. It is said that the prisoners are given some 54 days which are holidays, we suppose, to the Christians. The League has replied that the Buddhist prisoners would agree to waive one of these days in case the Wesak day is made a holiday. What the Buddhists want is to satisfy their spiritual wants on a day sacred to them.

A prisoner is kept in jail for a number of reasons and the principal one of those reasons is to bring him to a sense of his moral and spiritual obligations in this world. By giving him a chance to think of his religion on a day when his fellow religionists all the world over are engaged in fervent devotion and worship, that object is easily attained. For more or less a forlorn one like a prisoner, who drags his weary days in great and infinite pain of mind, the consciousness of having rest on a day sacred to him to think of his religion, his home and others outside his den will doubtless do immense good. He may perhaps repent of his folly—for who can know the deeprooted potentialities of the human heart?—and make a solemn resolution to do nothing but good in future. If one soul were to be reformed in that manner the concession would be amply justified.

This is a matter that should engage the attention of the Buddhists who should make proper representations to His Excellency the Governor, Sir John Anderson.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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The Causes of the Decline of the Buddha Dhamma.

The most ancient of world religions is our most noble Dhamma. Five hundred years before the birth of the Founder of Christian religion, and eleven hundred years before the birth of the Arabian prophet of Allah, the most cultured people of the ancient Aryavarta, in the land of the Ganges and the Jumna and the Godavari, listened to the Message of Compassion, Wisdom, Love, Renunciation delivered by the Lord of Lords, God of Gods, Brahma of Brahmas, Sakra of Sakras, the Teacher of Righteousness, the Tathagato Arahato Sammāsambuddha.

The Sakya Prince Siddhattho leaving His palaces, His beautiful wife, the Bimbadevi and the only son, the infant Prince Rāhula, and His parents and relations, in His 29th year, took the Yellow Robe to go through a life of discipline and study, and for six years in the forests of Uruvela, near Buddha-Gaya, experienced the severest bodily penances to discover the Four Noble Truths. In the palace this great discovery was not possible, and the greatest act of self-sacrifice was needed to discover the greatest of Truth. For six years day and night the Bodhisat Prince did not leave undone every act of bodily torture as was then thought necessary for the attainment of the highest goal.

Philosophical metaphysics constituted the religion of the wandering paribbājakas of ancient India. Each one upholding his own sectarian theory and condemning that of others. Mine only is true and all the rest is false, such was the noise heard throughout the land of Aryavarta.

Conflicting theories such as

The soul is eternal not the body,
 The soul and the body are both eternal,
 The soul and the body both are not eternal,
 The soul is another and the body another,
 The soul and the body are the same,
 The soul dies after death,
 The soul dies after experiencing the first Jhana,
 The soul dies after the second Jhana, .
 The soul dies after the third Jhana,
 The soul dies after the fourth Jhana is reached,
 The soul dies after realising the vimokkha of the infiniteness of space,
 The soul dies after having realised the infiniteness of mind,
 The soul dies after the realization of the vimokkha of Nothingness,
 The soul dies after having realised the vimokkha of nevasañña ná-
 sañña,

The world is finite,

The world is infinite,

The individual ceases to exist after the destruction of the body,

The individual exists after death,

The individual might exist or might not exist after death,

The gods are greater than human beings,

The gods and the human beings are equal,

The world and the creatures were created by a Creator,

There is no Creator and the world with the living beings is bound by fate or previous causes only.

There is neither a Creator nor predestined Karma, and there is an end of the world system after the passing away of so many aeons or kalpas.

There is no weapon, no fire that can destroy the soul. The soul cannot be killed and when you kill a human being you kill only the body and not the soul.

There is neither good nor bad, and it is foolish to do good deeds expecting happiness, and no suffering comes to him who destroys life.

There is only one kind of happiness and that is to enjoy the pleasures to satisfy the five sense organs, for after death there is annihilation.

Bodily mortification in various forms is an absolute necessity whereby you destroy the old karma of the past births, and by continuing the tortures while you are alive you prevent new karma from coming into existence.

Innumerable myriads of individual souls are floating in space, and by inhaling you let the floating souls get inside your body, thereby killing them, and you incur the sin of murder. Similarly there are myriads of souls having their existence in the earth, and by digging the earth you kill the souls, and you incur the sin of murder.

Similarly there are souls which are attracted to fire, and by lighting fires you kill the individual souls, and you incur the sin of murder.

Similarly there are souls in liquid bodies that are cold, and by drinking cold water the souls are killed, and you incur the sin of murder.

The floating souls called atmans, jivas, purushas were individual persons. If you inhale you incur the sin of having bodily eaten them, and as it is an act of murder, the remedy was to use nose and mouth protectors; and to avoid killing souls that are attracted by fire the remedy was not to burn lights; and to prevent the souls that are living in cold water enter your body, and thus making you guilty of murder, you were expected to boil the water for drinking purposes and so on and so forth.

There were a kind of sectarians who feared to answer questions lest they might be guilty of falsehood, and their invariable answer was "really I do not know." Does the soul exist the answer was "how do I know, I do not know."

Does the soul not exist? I do not know.

To every question of the dialectician the invariable answer was "I do not know." And the rejoinder was made "Are you sure that you do not know of what you say that you do not know"? I do not know.

In the midst of these wandering dialecticians, and various ascetics who were undergoing slow tortures till death relieved them, there were the fire worshipping Jatilas who were followers of the doctrine of cause and effect, who were decent in their habits and led pure lives.

In the Anguttara Nikāya, pancaka nipāta, mention is made of Jatila, Ājivaka, Niganāha, Mundasāvaka, Māgandika, Tedandika, Aruddhaka, Gotamaka, Devadhammika, bodies of ascetics following different phases of ascetic life.

In the Mahāsihanāda sutta, Majjhima Nikāya, mention is made of ascetics who attempted to obtain purification by keeping and nursing the fire; by eating certain food; by observing certain saṃskāras, by observing the rules of caste to which they belonged; by sacrificial fasts; the terms in Pāli are

aggiparicāriya suddhi,
āhāra suddhi,
saṃsarena suddhi,
uppatiya suddhi,
yañña suddhi.

In the culla assapura sutta, Majjhima Nikāya, mention is made of rajojallika, unakarohaka, rukkhamaṇḍika, abbhokāsika, ubbhatthaka, pariyāyabhattika, mantajjhāyika, acelaka, ascetics who followed various methods to get salvation.

In the Poṭṭhapāda sutta, Dighanikāya, certain spiritualistic theories are discussed, showing that in ancient India ascetic philosophers held the theory that certain gods are responsible for keeping man alive, When the gods want they take away the soul from man, and man dies; and when the soul is introduced man becomes a living being.

In the Vatthupama sutta, majjhima nikāya, bathing in the sacred waters of certain rivers for washing away the sins is mentioned. In the Bālapandita sutta, Majjhima Nikāya we find the agnihotri brahmins are mentioned as a class of sacrificial priests, who in their greediness for food and gifts always on the move inquiring where the next feast is going to be, and so experienced they were that by inhalation they could feel the smell of the sacrificial fire wherein the animals were offered, and there they were.

In the Ambaṭṭha, Madhura, Nasetṭha, Assalāyan suttas of the Majjhima Nikāya, the caste question is discussed, wherein the Brahmins try to maintain their superiority over the other three castes by upholding the theory that the Brahmins had sprung from the mouth of the God Brahma, and they alone were white in colour.

In the Kosala Saṃyutta, Saṃyutta Nikāya, King Pasenadi of Kosala prepares a huge sacrifice of cows, heifers, calves, goats in accordance with the instructions given to the king by the sacrificing priests to avoid danger befalling the kingdom. In the ancient days the Brahmin priests had no objection to partake the flesh of animals slaughtered for sacrifice. Not only the king made large sacrificial feasts, but also the Brahmins who were wealthy.

The king was prepared to worship all and every kind of ascetic is shown in the Kosal Samyutta, Samyutta Nikāya, and the Queen Mallikā had built a Hall in the Park presented by her to the ascetics, wherein all matters relating to religions and philosophies were discussed by the sectaries who met there. Toleration was a necessity on account of the universal scepticism that prevailed. The people were at the time disgusted of the shamelessness of the sacrificing priests, who had only one object in view—to propitiate the belly god.

Vedic studies were not neglected and secular knowledge was a qualification for the young Brahman to receive the homage of the public. Interesting sidelights we get in the Sonadanta, Kutadanta suttas in the Digha Nikāya on the subject of the qualifications of the Brahman to uphold the dignity.

The Lokāyata Brahmins were materialistic logicians who argued about the world process.

In the Brahma samyutta, Samyutta Nikāya, the Creator Brahmā is cogitating about his own greatness as the Creator, and Father of all that is living. In the Brahmanimantaniya sutta, Majjhima Nikāya, Brahmā as Creator was thinking of the eternal position that he occupies, incomparable and unequalled whereunto no other being could come to assert his greatness. In the Maratajjaniya sutta, Majjhima Nikāya, Brahman is in the company of the chief of the pleasure heavens, Marā, extolling Brahmā as the chief of all the created world.

The kings were patrons of learning, and the great Brahmins, thinkers, philosophers, heads of colleges and monastic establishments, received patronage and regular incomes from the king's treasury. The prime ministers of kings invariably were Brahmins.

Luxury was cultivated in all forms. The so called Turkish hot baths had their origin in India. In the Samyutta Nikāya, Brahman vagga mention is made of a Brahman who owned a big hot public bath wherein people went to bathe. The aggisalas in the monastic establishments are what may be called to day steam baths. The ten noises were heard every where in the great cities and one is "eat and drink". Chariots drawn by four horses, are vehicles at the time used by the nobles and the royalty and the wealthy. The palace of Mendakā is so beautiful that the King of Magadha pays a visit to see it.

People believed in the existence of devatas' and the popular god was Indra. Forest deities, park deities, village and town deities, were supposed to protect the people. Such was the picture of ancient India.

when the Blessed Tathâgata, the supremely enlightened Teacher of gods and men, the Araham Sambuddha, made his triumphant entry into the arena to save the world, those born and those yet to be born. He is the great Physician, the great Surgeon, the friend of all, the Fisherman who by His net catches gods and men who hold erroneous theories about life and the world, the roaring Lion, above all gods and men in love and wisdom.

We often hear of the Upanishads, philosophical treatises, as containing the essence of Brahman philosophy. We must not forget that the philosophy of the Upanished was the inheritance of the kshatriyas.

Brahman students had to go to the Kshatriya princes to get instructions on philosophical matters. The far famed treatise the Bhagavad Gitâ contains the philosophic teaching of Krishna to Prince Arjuna. A consistent, uncontradictory, harmonious philosophy is not to be found in the many Upanishads. They are contradictory theories groping after an ideal. The Bhagavad Gitâ is more a compilation of the many philosophical ideals which were known to the ancient Aryans of India. Each chapter is a religious treatise in itself and the analytical thinker or student has the option to follow his own inclinations.

China is another ancient land where thinkers delved into the mysteries to discover truths. In China the ancients did not think of a super personal Creator interfering with the cosmic process. and in China in the language of ideographs there is no sign to express the idea of a supreme Creator God who controls the world. When no two men are alike in their thoughts and dispositions, and when every second man is changing in his thoughts acts, and words, how could a God continue to watch the world for ever and ever. The Chinese were a civilized, practical people long before the monotheistic gods came to promulgate their crude ideas, and the Chinese have curiously tabooed the word God from their classics.

In India the people suffered from a plethora of Gods, and all great people belived in the gods, and no one cared to deny who was inclined to philosophic thought. The dogmas were so many that people became sceptical, and naturally toleration was adopted as a *sine qua non*. Why fight about the things which are subjects of intellectual investigation.

The Blessed one came to establish peace, harmony, love, compassion, to give life to all, to save all, to put a stop to dogma, to teach people to think before doing any deed or speaking any word.

Ceremonies, rituals, speculations, dogmatics, theories, heavens, hells, gods, creators, caste supremacy, pride of wealth, all underwent a change, and all had peace and rest under the protecting aegis of righteousness and mercy and wisdom.

India underwent a change about 900 years ago. New gods new rituals, new theories, new creators, came from the west, and from Arabia. For a thousand years India was preparing herself to receive the new teaching of love and wisdom of the Tathagato, and then the Blessed One appeared and taught the Four Noble Truths, and the 37 principles of Wisdom to get enlightenment and peace. The Righteous Doctrine lasted till the advent of the fanatic invader, and when they came aryan civilization and culture disappeared. The Buddha and Brahman culture both went down and today India is a blank. For nine hundred years India has remained under a pall. The lost Aryan culture must be brought back. The British, French, German, Italian, American, Danish, Dutch scholars are helping to unearth the buried treasures of ancient India. India gave her culture to Ceylon, Burma, China, Japan, Tibet and Siam and to distant Java. Under the fostering care of British Rule may we not hope that scholars from Burma, China, Siam, Tibet, Ceylon and Japan will come over to India and work hard to give the people of India their lost inheritance.

ANAGARIKA DHARMAPALA.

The Cure of Suffering.

Whoso has taken refuge in the Buddha, his Doctrine and his Brotherhood, he knows the Four Noble Truths with perfect understanding: Suffering, the Cause of Suffering, the Removing of Suffering, and the Path that leads to the Removing of Suffering. This is a place of safety; this is the best place of refuge. Whoso chooses this refuge shall be raised far beyond the reach of all sorrow.

Majjhima Nikāya.

The Proposed University College for Ceylon.

The question of providing for higher education in Ceylon has been engaging the attention of the rulers and the educationists of Ceylon for the last few years. The education provided by the government was deemed inadequate except as a preliminary to higher education. It was contended, and rightly contended, that the country has progressed so far as to deserve some form of higher education. Further intellectual advancement of the country depended on higher education which should be introduced without further delay. It took a long time to bring this home to the minds of the rulers, but at last it was brought home ; and the rulers began to bestir themselves in the matter. Some rulers thought the problem was too serious to tackle and so allowed it to develop itself. But, however, the matter was taken up by Sir Henry McCallum, the then Governor of Ceylon, in 1911 and appointed an Educational committee who were expected to go exhaustively into the whole question.

The interim reports of that committee recommended the constitution of a university college and the lines to be followed were foreshadowed in them. The final report of that committee contained a fuller discussion of the subject. These reports have been published by the Ceylon Government in the shape of Sessional papers.

Sir Henry McCallum, having had recourse to the recommendations of the above committee, formed a scheme of his own and submitted it to the Secretary of State in 1913. The Secretary of State referred the matter to the Board of Education in London and sought for advice. Amongst others, four questions relating to the constitution of the college received the special consideration of the Board of Education. "They are, briefly stated, the question of its locality, its status, the scope of its studies and its administrative head." Under the third question it was considered "whether special provision ought not to be made for Oriental studies."

At this stage the reins of the Government of this country fell into the hands of Sir Robert Chalmers who was competent in every way to appreciate the merits of Oriental learning. In the scheme submitted by him it was urged that "the Professors were to include a Professor of Sanskrit and Pāli."

This scheme was approved by the Secretary of State with some slight reservations as to the status of the college. In 1915 before his departure from the Island Sir Robert Chalmers summoned a conference to discuss the subject with him at two meetings held on the 22nd and 23rd of November. At these meetings Sir Robert Chalmers explained his views with regard to the proposed new college. "He emphasised the fact that its status as a college must be regarded as a preliminary status only, and that the ultimate aim was its development into a degree granting university." Keeping this fact in view, the conference have made their deliberations which are now published in the form of a Sessional Paper.

After the departure of Sir Robert Chalmers, the conference held a third meeting at which the question of Oriental studies again cropped up. But the conference have not considered it within their competence, however, to make any recommendations on this subject.

In Ceylon the lamp of Oriental learning has been kept alight for the last two thousand years with unfailing devotion. Pāli and Sanskrit assume the rôle of the classics of the country. Pāli for the Buddhists became the language of religion, and Sanskrit became the medium of secular culture. From these two languages, rich with so many sublime ideas, the savants of Ceylon have been deriving their literary inspiration. All the sublime teachings of the Buddha are to be found in their original form written in Pāli. Nearly three fourths of the population of Ceylon are Buddhists and they regard Pāli as an invaluable vehicle of thought and wisdom. Eminent scholars of the West who have studied the Pāli language know its value and have expressed their unqualified admiration. They think that the study of Pāli is invaluable for the proper understanding of Buddhism. Buddhism, they almost have begun to say in the West, is the coming religion of the world. It, at least, is a powerful factor in the advancement of general knowledge. That is the opinion of the Western scholars who are in a position to express an opinion on the subject. The value of Sanskrit is as great as Pāli. In all the universities of India, and in the principal universities of Japan, Europe and America, these two languages are accorded a place of honour. In a University College in Ceylon Pāli and Sanskrit are entitled to have a well defined place of recognition from which no process of argument could oust it. There are Pundits of great erudition both in Pāli and Sanskrit locally available, whose services could be easily utilised. It should be borne in mind that Ceylon has been for over two thousand years the conserver and custodian of Pāli, and to a very great extent of Sanskrit. In this con-

nection we may cite from one of the foremost Western scholars of the day, Professor Rhys Davids, in his book on Buddhist India, who says : "For there, in that beautiful land, the province most fruitful of any in India or its confines in continuous and successful literary work and effort, there have never been wanting, from that day to this, the requisite number of earnest scholars and students to keep alive, and hand down to their successors, and to us, that invaluable literature which has taught us much of the history of religion, not only in Ceylon, but also in India itself."

In a system of much belated higher education in Ceylon these two languages of ancient culture and learning cannot be dispensed with. Their inclusion in any curriculum of study will tend to improve the general tone of education. The study of Pali and Sanskrit side by side with the Western classics and modern sciences and languages will enable the students to learn what is best in the civilizations both ancient and modern. This is a fact which the present day educationists would do well to keep in view. It is the duty of the people of this country to urge by every possible means, on the authorities concerned to pay due consideration to these two languages before they arrive at any decision as regards the curriculum of the proposed College for higher education in Ceylon.

A Fundamental.

Whether Buddhas arise, or Buddhas do not arise, it remains a fact, and the fixed and necessary constitution of being, that all its constituents are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear, that all the constituents of being lack an enduring substance.

Anguttara Nikaya.

A Review.

"SIAM:" a handbook of practical commercial and political information by W. A. Graham Alexander Morning Limited, 32 George Street Hanover Square, London, W. price 110/6.

Siam is the only Buddhist country whose throne is occupied by a Buddhist King. Unfortunately Buddhists of other lands do not get the opportunity to know much about the country, since the people and the King are not concerned in achieving anything that may be considered phenomenal in the way of progress. The one good thing which the late King Chulalongkorn Somdeth Phra Paraminder Maha Mongkut did was to present to the learned Societies of Europe, America, India and Ceylon, the complete set of the Pali Pitakas printed in Siamese characters. Unfortunately the paper used in that edition was so inferior a quality that now one is afraid to use a book lest he might tear the page when turning over its leaves. In another ten years there is the possibility of the paper going into disintegration. The world of scholars heaped encomiums on the head of His late Majesty. Beyond that one great act there is hardly anything Siam has done to win the applause of the civilized world. A country that tries to march in the path of progress is an example to other countries, and when a country does not seem to care to move, the world does not care whether it exists or not. Japan is the wonder of the world because of her marvellously progressive attitude which she is exhibiting since 1870. Siamese are also a Malayan race, like the Japanese, both have the religion of the Lord Buddha; both are politically independent. Japan has progressed. Japan sent hundreds of her children to foreign countries to learn science and arts and technical industries, and within the short period of ten years or fifteen years, her people began to learn the scientific methods of modern Europe. Man has brains, and every Asiatic has enough brains to compete in the battle of life. Japan has proved that her sons are able to grasp the most difficult problems of economics. Siam has yet to produce either a scholar, a scientist, and even a great statesman. The reason is that the whole country is full of people, who have little desire to improve. When a country does not produce enough learned men to manage its own affairs it is doomed. Japan learned the ways of the West, she imported educators from Europe and America, and taught her sons the secrets of Western science and the methods adopted by the Westerners, with such a brilliant example

before Siam, what progress has she made within the last twenty years? Is there a University, technological college, a training school, a Normal school for training female teachers; and is agriculture scientifically taught, and are experiments ever made in agricultural science, and is there a school of forestry and are the forests denuded of its trees, and is an attempt made to reafforest the denuded land? Cattle are plentiful, but one should like to know whether dairying is an industry. India, Burma and Ceylon annually import by the millions tins of Condensed milk from Switzerland. Dairying is a paying business and a righteous livelihood for a Buddhist nation to carry on. Japan is exporting artistic home industrial products to other lands and helping her children, and millions of homes in other countries are made artistic by the beautiful handwork of Japanese artists. Little children are being taught in Japanese school to become useful craftsmen, and Japan is reaping today what she had been so laboriously sowing twenty years in the field of science and art. The indolent people of a country could not long remain so, for other active races would not let them remain to continue in their indolence. The indolent man is doomed in these days of electricity and steam. Siam has a young king who has had a Western training, and if Siam does not improve under his rule, there is little hope for Siam. In other lands men of wealth send their promising sons to progressive countries in the West to learn science and technical industries, and they return home and work for the good of the country. Siam can learn much from Japan, and also from Denmark. From the former country statesmanship, science, arts, and from Denmark she can learn the improved methods of scientific agriculture and dairying and cattle keeping. Every Japanese village home is a hive of hand industry. In one district alone where the hand loom industry is at its highest development there are over 60,000 hand looms daily employed in weaving cotton cloth. Siam should learn from Japan to keep the children engaged in industrial schools. There are 800 technical schools in Japan.

Japan Buddhists were not inactive, the East and West Honganji Buddhist Church sent young Japanese priests to England and had them taught Sanskrit and English. The work of those scholars trained in Europe are appreciated by the scholars of Europe and America.

In scholarship we do not hear the name of the Siamese and yet there are in Siam, according to Mr. Graham 90,000 monks, 40,000 Nane, and 75000 Sisya, and the number of Wats (temples) is over 10,000. A number of young Samaneras may be sent to India to learn Sanskrit.

and English along with Pali, and these could be kept in Benares or in Calcutta under a Thero, during the time that they go through the educational course.

Now to Mr. Graham's work. It is full of interesting data. Under the head of races in Siam he gives the following:-

Semang, Malays, Khmer, Mon, Yuan, Lawa, Kache, Chong, Meao, Siamese, Lao, Shan, Karien, and these tribes live happily under the patriarchal government of the King of Siam. In Bangkok alone there are about 628675 people both male and female. The males predominate. The foreign population numbers 9000, and they are Europeans, Americans, Japanese, Burmese, Javanese and natives of India. The number of Europeans is 1800. Before England took over the Malay Siamese states from Siam, the Malay subjects of His Majesty the King of Siam numbered over one million, and the number is now reduced to 360,000. The Malays are by religion Muhammedans, but says Mr. Graham, "in fact the Brahman Gods with their hosts of attendant spirits occupy much of the same position with regard to the Mohammedanism of Malays as they do to the Buddhism of the Siamese." p116.

It is strange but nevertheless true that neither in India, Ceylon, China, Burma, Arakan, nor Japan there is any kind of historic study of the people and their customs and of their ancestors, and of the patriotism shown by them. Surely the ancients could not have achieved, even what they had achieved, had they not worked with patriotic love for their mother country. The historic sense is lacking in unpatriotic people, a patriotic race always loves history. The progressive individual tries to improve his surroundings, to make things better than what he had found. The *atijata putra* according to the Lord Buddha transcends in wisdom more than his father. The improvement of a country is therefore more in the hands of the young. If every son thinks of doing something great which his father had not done, progress will not be postponed. An enlightened parent invariably makes the effort to impress on his son that he must try to improve things and make the world better than his father could have done. Today the father being ignorant neglects his duty towards his son.

It is a pity that no attempt is made by Buddhist nations to spread the Dhamma of the Lord Buddha in foreign countries. In ancient days when Buddhism was the religion of India, Buddhist Bhikkhus crossed the Himalayas, and the North western Frontier of India and went north wards and westwards to propagate the Dharma of the Compassionate

Lord Buddha. From the year of the attainment of the Buddha hood by the Sakya Prince Siddhartha, the Buddhist Bhikkhu was active in spreading the Aryan doctrine, both in India and in foreign lands. The Buddha from the seventh week of His realizing the bliss of Nirvana to the time that He passed away in His eightieth year, for full forty five years, day and night, was active, and worked daily in preaching, travelling, training the Bhikkhus, taking only two hours rest in the middle of the night; and the example that the Blessed One showed was earnestly followed by the Indian Bhikkhus. To the memory of the ancient Bhikkhus who went to Ceylon, Siam, Burma, Japan, Korea, China, Tibet, Mongolia, Siberia the modern Buddhists must feel grateful. If not for them the wonderful Doctrine would not have gone. The difference one sees in countries where the Dharma had penetrated, and in countries where it does not exist. The ancient Bhikkhus had a culture to give, and that culture was one of peace, love and wisdom. What India has done for Ceylon, Burma, Siam, Japan and China scholars have testified. Why should not Buddhists living today try to emulate the spirit of ancient Buddhists in spreading the Buddha's Gospel of Love? Buddhism is a science of culture. It is not a metaphysic like the Brahman of Sankara, not a dogmatic superstition. The Buddha did not expect the Brahman priest to spread His Religion, what He did was He trained Bhikkhus for the purpose, and He taught the Upāsikas the duties of the householder. The Bhikkhus was like the military soldier trained to fight, and the civil population had to provide him with food and clothing. The duty of the Bhikku was to preach, to teach, to propagate the Dharma in foreign lands, to convert the ignorant people by enlightenment. The Bhikkhus were in the ancient days active, they learnt the languages of China, Ceylon, Siam, Burma, Tibet and translated the Scriptures to the vernacular of the country. It is an imperative duty of the Buddhists of each country to write the history of his own land giving an account of what the ancients had achieved for the good of his country.

About the Siamese Mr. Graham writes :

“Character of the average Siamese is marked by a general friendly but careless politeness, tinged considerably with subserviency towards superiors and with arrogance towards inferiors. Towards Europeans the behaviour of the Siamese often leaves something to be desired, which is mainly due to the fact that every Siamese considers himself, by virtue of his nationality and quite apart from every other consideration, vastly the

superior of any foreigner..It may also be noted that the European in Siam sometimes exhibits a dislike for his hosts which is scarcely calculated to encourage the virtue of politeness." p 138

France appeared upon the frontier of Siam and began to disturb her, with the result that Siam lost 90,000 square miles of her territory in 1893 and 94. England as the friend of Siam was satisfied with the Malayan Siamese Provinces, and she only wanted 15,000 square miles of territory, which has a population of nearly a million. To satisfy the two peaceful neighbours, the King of Siam had to give them 105000 square miles, of the Empire of Siam.

Mr Graham writes sympathetically about the political state of Siam thus:-"A government that is under the necessity of engaging foreigners to administer its Departments, even temporarily, is in a parlous state, but a Government condemned to suffer such a state of affairs indefinitely, is lost. The salvation of Siam as an autonomous State demands imperatively that she should learn to govern, and should govern, herself, and, though Siamese officers may not in every case be able at first adequately to fill the place of Europeans who have done the pioneer work, every well wisher of the country must welcome the spirit which is calling forth men willing to assume responsibility and hope that time will prove them equal to the tasks they are undertaking." Wise words of a sincere well wisher of Siam, and it would be for the advantage of Siam if she would ask her children to make the necessary selfsacrifice, from the King downwards, to the poorest man, to make Siam great in the achievement of glorious deeds for the welfare of man kind. Siam may imitate Denmark or Japan.

ANAGARIKA DHARMAPALA.

The Buddhist Society of Great Britain and Ireland.

THE HONY. SECRETARY'S REPORT.

I Have to submit the Annual Report on the year's work.

The past year has been, owing to various causes connected with the war, one of some difficulty for the successful cultivation of the study of Buddhism in this country. Nearly all helpers have experienced greatly increased demands on their time and on their monetary resources. The cost of printing and postage have increased, and all producers of periodicals have recently been required by Government to reduce their consumption of paper by one-fourth.

Nevertheless, the work has suffered comparatively little, though there is a need of more active workers. As was only to be expected there is a slight falling off of membership.

The number excluding the local branches are 59 Followers, 38 Associates, and 23 Subscribers. The Society can also count on help of various kinds from 30 or 40 others.

The membership at Galle is about 20, at Liverpool 11, and at Oxford 9.

Copies of the REVIEW are also sent to 10 Bhikkhus, to 44 Public Libraries, and to 10 editors and press writers, who have shown their appreciation by quoting extensively from its pages, a temperance paper among others giving a lengthy extract from an exposition by the Bhikku Silacara on the Fifth Precept.

In addition to our own distribution list, 100 copies per quarter have been sold by the trade,

The numbers who have joined the Society during the year under consideration are Fellows 14, Associates 6, Subscribers 8.

Meetings have been held weekly throughout the year, except during August and Christmas week. Lectures and papers have been given and there have been interesting discussions. A small study class was held for about five months of 1915, but pressure of work forced the members reluctantly to abandon it. Seven or eight invitations to lecture on Buddhism to outside Societies have been accepted, and the lectures have met with much appreciation.

A set of REVIEWS was, on application, given to an Educational Society in West London.

One of the most valuable undertakings of the Society during 1915 was the publication of the new translation of the Dhammapada, referred to in the last Annual Statement as being in preparation, the issue of which was rendered possible by the generosity of one or two members and by the untiring literary work of the Bhikku Silacara.

In conclusion I have to express the Society's thanks to all those non-members who have helped by lectures, literary work, and by their support at meeting.

F. E. BALLS.

Creation of a New Archaeological Department.

The Anagārika Dharṇapāla, General Secretary of the Maha-Bodhi Society, writes from Calcutta as follows :—

The Imperial Archæological Department under the directorate of Sir John Marshall is doing a religious work in conserving the ancient buildings in different parts of British India. Sir John Marshall is indefatigable in his labour of love. A classical scholar, and an archæologist with a scientific knowledge of architecture he has been able to do so much in restoring the neglected buildings of antiquity in India. Under his supervision the Sanchi Topes are being gradually restored, and excavations are being carried on at the site of ancient Taxila in the Rawalpindi District. Sir John has also been able to influence the high officials of the State of Hyderabad, and thanks to Sir Alexander Pinhey, the British Resident of Hyderabad, it has been possible to form an Archæological Society under the patronage of His Highness the Nizam. The government of His Highness the Nizam has organized also an archæological Department for the purpose of restoring and conserving the archæological remains found in the State. Before the country went under the dominion of the Muhammedan invaders, what was the name thereof known to the ancients, it is not possible to say. But now the vast territory is known as "Nizam's Dominions." In this state are to be found ancient Buddhist remains of stupas and viharas, and after a period of several hundred years, it is a matter of rejoicing to the Buddhists that the wonderful caves of Ajanta are to be protected and conserved by the State. The world famous Buddhist caves of Ellora and Ajanta are in the territory of His Highness the Nizam, and now through the generosity of His Highness, the sculptures and fresco paintings of the two famous Caves will be watched and taken care of. The Department of Archaeology will be under the Secretary of State's General Department, and the present officials who hold the posts of Secretary of State and of the Superintendent of Archaeology, are both enlightened persons of high culture. Mr. A. Hydari is the Secretary to the Government of His Highness, and Mr. G. Yazdani, M.A., is Superintendent of Archaeology.

We have received a copy of the Annual Report of the Archaeological Department beautifully printed containing the report of Mr. Yazdani, as well as the official correspondence of Mr. Hydari in connection with the creation of the State Archaeological Department. They form very interesting reading, and it is hoped that through Archaeology the world will come to know of the good work that is being done by a Muhammedan potentate for the preservation of edifices, which at one time were in occupation by their legitimate owners, the followers of the Lord Buddha.

The Caves of Ajanta contain the richest and most valuable fresco paintings in the world, and we have now no fear that the paintings will undergo any further mutilation at the hands of unscrupulous persons. Archaeology is a new science in Europe, but now with the discoveries that are being made in Egypt, ancient Babylonia, Crete, and other places' archaeology as a science will be able to shed much light in places where it is difficult to obtain written records. In the early days of British rule statues of Buddha found in historic sacred places such as Sarnath, Bhattiprolu etc. were used by the public works Department as stones for building culverts, and the bricks of stupas were used to build roads. But those days are gone, and now the Government of India is economically spending for the preservation of historic monuments as duty of a civilized government.

His Highness the Nizam's Government has sanctioned the expenditure of Rs. 41,000 on the restoration of the Ajanta Caves, and Rs 33,000 on the Ellora Caves. The world of aesthetic art is under a great obligation to His Highness the Nizam and to his Secretary Mr. A. Hydari for the great interest they are showing in the marvellous fresco paintings at Ajanta. He secured the services of a Danish artist, M. Axel Jarl, to report on the paintings at Ajanta, and in the annual Report the opinion of M. Jarl is given in the form of a statement. M. Jarl says "The water paintings in the rock-caves at Ajanta exhibit the classical art of India. That is to say they represent the climax to which genuine Indian art has attained, and they show the way to be followed by Indian artists. The colours are deeper and often purer and the whole scale of colours is far richer than in other stucco paintings of similar dimensions (Egyptian tombs, Pompeyan houses, Italian churches from the Middle Ages, etc.)... The composition of the wall paintings is exquisite..... Although no use is made of light and shade, the effect of some shape, times even of relief, is secured, and the plane is preserved as a matter of

principle. This technique which reaches its climax in a Bodhisatva figure (of more than life size in Cave No I) bears a striking resemblance to that of Michael Angelo. If one placed a good photograph of this Buddhahead by the side of a photograph of a figure from the Capella Sixtina one might be inclined to think, if no attention were paid to the different types of figures, that they were painted by the same master... .. This perfect freedom in the painter's handling of the human body places Ajanta one thousand years ahead of all other paintings that we know. Figures like those of "Primavera" by Botticelli may be called the sisters of some of the female figures in Ajanta (in the cella on the right in cave No 2)..... If genuine Indian art is to experience a renaissance it is that same principle which must still be followed.

Europe got its renaissance through learning from the Greek antique. India will get hers if she turns to Ajanta and goes to school there. Whoever wants to serve the cause of pure Indian art will find his masters here, in whose steps he must strive to go. He will do as they did, first of all study nature to master the secrets of form, volume and movement. But then he will go to Ajanta to cultivate his sense of deep and harmonious colours, of distinct and full composition, of expressive and pleasing lines and last but not least of genuine Hindu figure style. As he lives and studies among their works, he will catch something of their sacred fire, until in him he feels the heart vibrating while the hand draws a clear and bold line. That is why those old Buddhist masterpieces so often leave on the observer the impression of a prayer or a hymn of praise."

On behalf of the Buddhists the Maha Bodhi Society take this opportunity to tender their grateful thanks to the Government of His Highness the Nizam for the meritorious work they are doing in preserving the ancient Buddhist sculptures and paintings at Ajanta and Ellora. We sincerely hope that both Hindus and Buddhists will visit these wonderful caves and see the priceless paintings, which the ancient Buddhists have left as a legacy to posterity. We hope that a school of painting in a small scale will be organised at Ajanta and that from all parts of India and Buddhist Asia students will go to study the lost art of ancient Buddhist India. Modern Buddhists ought to feel grateful to the memory of the ancient Buddhists who bequeathed a rich legacy to the modern world in the shape of art, architecture and literature, which are to be found in and out of India. We hope that artists from Japan, Siam, China, Ceylon and Burma, will visit Ajanta and be benefited therefrom.

Universities in Ancient India.

In these days of the establishment of new Universities in the country, it may be of interest to many of us to know that the system of University education existed in India in the ancient times. From very early times, teachers and scholars were supported by the State, either by periodical allowances or by gifts of lands, incomes of villages, and proceeds of taxes, [1] Under the patronage of Kings, famous seats of learning grew up in different parts of the country to which scholars flocked in thousands and tens of thousands. Education received a great impetus after the spread of Buddhism. Under Brahmanism education was mainly confined to the higher classes of society, but Buddhism proclaimed the equality of all mankind, and Buddhist monarchs thought it necessary to make arrangements for the instruction of the multitude.

The congregation of learned men at the seats of learning gave rise to Universities. The first important university of ancient times was Taksha-sila. The Jatakas speak of Taksha-sila as a great centre of learning, where the pupils were taught by teachers of world-wide fame. [2] At the University to Taksha-sila eighteen branches of learning were taught in separate schools each of which was presided over by a special professor. The subjects taught there included not only philosophy, theology, and literature, but also sculpture, painting, and handicrafts. Taksha-sila continued to flourish till about the first century before Christ. In the early centuries of the Christian Era there grew up in Berar the University of Sridhanya Kataka. [3]

But the most important of the Indian Universities was that of Nalanda. The Nalanda Vihara was, according to Hiuen Tsiang, established by a King of Central India, and a long succession of Kings continued the work of building, using all the skill of the sculptor, till the whole is truly marvellous to behold. "[4] The lands in its possession contained more than 200 villages, these having been bestowed on the monastery by Kings of many generations. [5] In this university the teachers were men of conspicuous talent, solid learning, exalted eloquence, and illustrious virtue, [6] whose fame had spread through distant regions. From morning till night the teachers and pupils engaged in continuous discussion. Learned men from different cities went there in multitudes

to settle their doubts, and the streams of wisdom and knowledge spread far and wide. Hiuen Tsiang gives a detailed description of the course of studies at this university, which included both sacred and profane subject. The pupils started with the study of the siddha-vastu or the book of twelve chapters,) and then they were instructed in the five chief Vidyas, namely, Sadda vidya, or the science of sounds; Silpa-vidya, or the science of medicine; Hetu-vidya or the science of causes; and Adhyatma-vidya, or metaphysics. The Brahmanas also studied the four Vedas [7]

The monastic University of Odantapuri was perhaps founded in the fifth or sixth century A.D. but it rose to fame during the reigns of the Pala Kings of Bengal [8] It had a splendid library, which was destroyed by the Mahomedans at the time of their first invasion of Bengal. Another University which was established under the patronage of the Pala Kings was that of Vikrama-sila. It is said that the University was composed of six colleges, and employed more than a hundred professors. There were numerous religious establishments, and hostels attached to the University for the residence of monks and pupils. Varanasi in Northern India and Kanchi in the south also flourished as seats of learning for many centuries —The "Hindu Patriot."

[1] vide Sukraniti, Ch. 11 sls. 122.123.

[2] Vide, for instance, the Bhimasena Jataka, in Cowell's Jataka, Vol. 1.

[3] Journal of the Buddhist Text Society, Pt. IV. vol. vii.

[4] Hiuen Tsiang Bk. X. (5 Takakusu I-Tsing p 65 (6) Idid.

[7] Buddhist Records, Bk. II.

[8] Journal of the Buddhist Text Society, Pt. (iv) vol. vii.

Passing away of a Dear Friend.

My dearest friend, Babu Naranath Mookerjee, grandson of the late Babu Neel Comul Mookerjee, one of the most esteemed citizens of Calcutta, passed away suddenly at 11 o'clock in the morning of Sunday, November the fifth, 1916, leaving a minor boy of very great promise, and three daughters, all of tender age. Naranath Mookerjee was born in August 1877, and when I came to Calcutta in 1891 March, I was cordially welcomed by his late grandfather and father, Babu Neerodenath Mookerjee, and the loving hospitality shown to me by his grandfather and father was beyond words. The late Naranath Babu was then attending school; and when I left their home after a stay of three weeks, I found that I had won the affection of the whole family. Karma brought me to Calcutta on my way to Burma from the holy shrine at Buddhagaya, and I discovered for the first time that there was a tender spot in the heart of the Bengalee people that encouraged me to return to Bengal after three months to begin the work of the Maha Bodhi Society. The loving kindness shown to me by the late Naranath, his father Neerode Babu and his grandfather the late Babu Neel Comul Mookerjee made me to return to Holy House at Baniapooker Road, and again I received a cordial welcome coupled with an invitation to stay with the family. Holy House became the temporary head quarters of the Maha Bodhi Society, and the office was removed to 2 Creek Row in October 1892. Babu Neel Comul Mookerjee accepted the office of Treasurer of the Maha Bodhi Society, which he continued to occupy till his death, in October 1907. In 1895 December young Naranath married the grand daughter of the Bengalee millionaire, the late Babu Kally Kissen Tagore, and after two years his grand father took him to his office and gave him a thorough training in business matters, and when the late Babu Neel Comul Mookerjee retired from the banianship of Messrs Graham & Co, young Naranath was competent to take charge of his grandfather's business. After the death of his grandfather young Naranath became the sole partner of the firm of Messrs N. Mookerjee & Co. with the organization of the Asiatic Petroleum Co, Messrs Graham & Co, as Agents, had entrusted the big oil business to Naranath Babu, and he won the approval of the firm as a very successful business man.

Later on the petroleum business was taken over by the owners of the Asiatic Petroleum Co, and Naranath Babu was appointed their sole agent.

Socially the late Naranath Babu was charming, and he exhibited during his short career of a very successful business life, such admirable qualities of a loveable host, that he made many friends among Indians and Europeans. His eldest daughter was married to Mr. Suprakash Gangooly of the Archaeological Survey of India, and his only son, Nareshnath Mookerjee, born in march 1901, a very promising boy, is now reading in the College for the Senior Local Cambridge Examination this year.

Wealth he had in abundance, socially he belonged to the family of Tagore, his brother-in-law being the Maharajah Sir Prodyut Coomar Tagore, and in the prime of life, in his fortieth year Death takes him away. Young and old, rich and poor, king and beggar, wise and foolish all have one way to go eventually-to meet death.

Two thousand four hundred sixty years ago, the great Lord of Compassion, lying down between the Sala trees at Kusinara, addressing the holy Bhikkhus, said :

" Behold now, O Bhikkhus, I exhort you, All things that are born undergo change. Work without delay to reach the highest goal of Nirvana."

Neither wealth, nor high birth helps the individual at the time of death. Wealth, high birth and youth without wisdom lead man in the path of sensuality. Sensual pleasures have been condemned by the Blessed One as low, ignoble, pagan, and leading to destruction. Only the good that one does eventually help when Death comes to take us to the other world. We leave behind wealth relations, sons, daughters, wives, and even the very body that was loved so much, and only the good deeds accompany us to the other world. He is the wise man who, when in the full vigour of life, does good deeds, and leads an unselfish life. "This is my home, this is my son, all this wealth is mine", but when Death comes he leaves behind everything and the body is removed to the burning ground, and burnt, and the ashes are thrown into the flowing stream. All things change; everything ends in pain and sorrow; what is there to be called mine and this is I am?

ANAGARIKA DHARMAPALA.

The following paras appeared in the Calcutta papers:—

A worthy and respected citizen of Calcutta has passed away in the person of Mr. Naranath Mukerji, grandson of the late Mr. Neel Comul Mukerjee and benian of the Asiatic Petroleum Co., Ltd. The deceased was the brother-in-law of Maharaja Sir. Prodyot Coomar Tagore, and counted a host of friends, both among Europeans and Indians, for his sterling business and Social qualities.—Nov. 14, 1916.

Indian Mirror.

DEATH OF MR. N. N. MOOKERJEE.

We regret to announce the death at midday on Sunday of Mr. Naranath Mookerjee, of a sudden heart failure owing to internal trouble. His premature death—he was only 39—has left the whole Tagore family in mourning. He went to Kashmere for a holiday in an effort to restore his health, but to no purpose and returned home only six days before he breathed his last. Though already extremely rich he had a still brighter future before him. He commanded the esteem of many Indian and European friends by his simple manners and personality. The Govt. of Bengal appointed him as an Honorary Presidency Magistrate, and he took a keen interest in public affairs. He was the Banian of Messrs. Graham & Co. and the Asiatic Petroleum Co. and he did his business with such ability as to win him the name of a "Merchant Prince". He proved his patriotism and generosity by donations to the War Funds and other charities. He was the grand son of the late Mr. Neelcomol Mookerjee and on the maternal side of the late Mr. Amarendranath Chatterjee.

Before the body was removed to the burning ghat there were present among others:—

The Hon. Moharaja Bahadur Sir P. C. Tagore, Messrs. A. P. Gray, W. F. Green, Gogedranath Tagore, Abinindranath Tagore, C. I. E., P. N. Tagore, A. C. Banerjee, K. N. Chatterjee, Kumar Nawab, Syama Kumar Tagore, Kumar Siva Kumar Tagore and Mr. Gurudas Chatterjee.

Jayamangalam.

I

The sages' King (*a*) by charities and virtues manifold
O'ercame the armed, thousand handed Maraya (*b*) so bold
On gaja (*c*) Giri Mekhala with countless hosts so dread;
By such bright means to win, for bliss, be thou for ever led.

II

The sages' King by patience great and kindness backward drove
The demon Alawaka, chief in Mara's hosts, who strove
By awful rain the livelong night to make the victor quail;
By such bright means to win, for bliss, may ne'er be thine to fail.

III

The sages' King the water took of holy gentle mood
And calmed the drunk, mad elephant Nalagiri (*d*) so rude,
With lightning shafts and thunderbolts equipped for the fight;
With glory thus to win, for bliss, be thou e'er led aright.

- (*a*) Munindo, the chief of the Munis or sages—Buddha.
- (*b*) The god of lust and pleasure.
- (*c*) Gaja, elephant—Mara was mounted on him when seeking to seduce Buddha.
- (*d*) This was a most savage unmanageable elephant, set loose against Buddha by his great rival Dewadatta.

I

Báhuṃ saḥassa mabhinimmita sáyudhamtaṃ
Girimekhalam udita ghōra sasēna maram
Dānādhi dhamma vidhinā jitawā munindō
Tantéjasā bhawatu té jayamangalāni.

II

Mārátirēka mabhiyujjita sabba rattin
Ghōrampanā 'lawaka makkha mathaddha yakkham
Khañtī sudanta vidhinā jitawā munindō
Tantéjasā bhawatu té jayamangalāni.

III

Nálágirin gajawaram atimatta bhutam
Dāwaggi cakka masanīwa sudárunamtaṃ
Mettambusēka vidhinā jitawā munindō
Tantéjasā bhawatu té jayamangalāni.

IV

The sages' King, with Iddhi (*e*) grace of super-human power,
 Quelled fierce Angula Malaya (*f*) who in the solemn hour
 Three yoduns rushing after came, with lifted sword in hand;
 With glory thus to win, for bliss, be e'er at thy command.

V

The sages' King both calm and good showed that the strumpet lied.
 His false accuser Kincha (*g*) who, with faggot round her tied,
 In public called him father of her child so soon to be;
 With glories thus to win, for bliss, be it for aye with thee.

VI

The sages' King with wisdom's lamp displayed so clear a light
 That Saccaka the Brahman blind (*h*) ran off in awful fright,
 Who void of truth, his heart had filled to argue without end;
 With glory thus to win, for bliss, may fortune thee attend.

- (*e*) Iddhi, supernatural power possessed only by the Rahats, the highest orders of Buddhist saints—long extinct.
- (*f*) A famous robber suddenly converted by Buddha on that occasion mentioned in the verse.
- (*g*) This woman had a bundle of wood fastened beneath her garments to simulate of one *enceinte*.
- (*h*) Blind mentally.

IV

Ukkhitta khagga matihattha sudārunantaṃ
 Dhāwantiyō janapatangulimāla vantaṃ
 Iddhibhisankhata maṇō jītaṃ munindō
 Tantéjasā bhawatu té jayamangalāni.

V

Katwāna katthamudaraṃ iva gabbhinīyā
 Cincāya duttha vacanaṃ janakāya majjhē
 Santēna sōma vidhinā jītaṃ munindō
 Tantéjasā bhawatu té jayamangalāni.

VI

Saccaṃ vihāya matisaccaka vāda kētuṃ
 Vādābhīrō 'pitamanam ati andhabhūtaṃ
 Paññāpadīpa jalitō jītaṃ munindō
 Tantéjasā bhawatu té jayamangalāni.

VII

The sages' King with Iddhi truths a glorious victory won
 O'er Nandopananda King by his own Thera (i) son;
 This puissant Naga (k) monarch failed though wise and high in fame;
 With glory thus to win, for bliss, to thee be e'er the same

VIII

The sages, King with wisdom's balm cured Ditthi serpents' bite,
 Which Bakabhidhana Brahman famed gripped in his hand with might;
 Its venom certainly was death, but harmless here was made;
 With glory thus to win, for bliss, be all things for thy aid.

IX

The wise of men these verses eight on victory and bliss,
Jaya and *Mangala* combined to read should never miss
 But day by day reciting oft the blessed end will gain,
 Nirvana's safe unruffled post, set free from joy and pain.

(i) A Buddhist mendicant or priest.

(k) Nagas, a race of almost human snakes.

Ceylon Literary Register, Vol. IV.

VII

Nandōpananda bhujagaṃ vibhudaṃ mahiddhiṃ
 Put'hēna thēra bhujagēna damāpayantō
 Iddhūpadēsa vidhinā jitawā munindō
 Tantējasā bhawatu tē jayamangalāni.

VIII

Duggāha ditthi bhujagēna sulaṭṭha hattaṃ
 Brahmaṃ visuddhi jutimiddhi bakābhidānaṃ
 Nānāgadēna vidhinā jitawā munindō
 Tantējasā bhawatu tē jayamangalāni.

IX

Etāpi buddha jayamangala attha gāthā
 Yō vācakō dinadinē saratē matandi
 Hitwāna 'neka vividhāni cupaddawāni
 Mokkaṃ sukhaṃ adhigameyya narōsapāññō.

Buddhism as a Religion.

Religion has never been thoroughly defined. M. Arnold tells us it is "morality touched by emotion," while Herbert Spencer says that "religious creed is definable as a theory of original causation." The term was primarily applicable to Christianity alone, but in its wider scope it embraces other creeds as well whereby man tries to obtain salvation.

All religions have one purpose—the betterment of man, and to do this it must enter most intimately into the actual existence of mankind, and bring us face to face with the workings of Universal Laws, so that we may base our conduct in harmony therewith. It must also be remembered that, as Schopenhauer tells us "above all, the immediate object of religious teaching is the satisfaction of the intellect, but in such a way that the will is led along the true path—that of morality and renunciation." Considered in this light Buddhism has every right to be called a religion, it has a surer title and a better claim to the name than any other creed.

To begin with, Buddhism appeals most forcibly only to thinking mind. The deep-thinker finds that this nature, externally so beautiful, is really a battle-field. He sees each living creature fighting for its existence, each trying to grow at the expense of the other. Suffering is omnipresent. At last he realises that this life, in fact, all life, is a delusion a snare. To think that a benevolent god was the originator of this chaos, this universe, where pain is bound up with life, is out of the question.

All the faith he had as a child is dismissed, and Buddhism can safely step into the breach. Buddhism alone can satisfy his mind, can give him comfort, consolation.

Buddhism is the most rational of religions, it is the religion of Reason. It appeals to reason alone; herein blind Faith finds no place. True, faith of some sort is necessary at the beginning, but we are urged to acquire for ourselves, by dint of mental culture, the ability to recognise the Truth at first hand. We are told to perceive everything as it is for ourselves, and not look through another's glasses

"Accept nothing, brothers," says the Buddha, "because it is handed down in tradition, because it is found in the sacred books, because it is taught by such and such a teacher, or because it can be proved by the

mere subtleties of logic. But accept a teaching and act up to it only if, in your reason, you are convinced that it is conducive to moral welfare." This rationality must necessarily commend itself to everyone. Buddhism offers no dogmas, which we must believe to reach salvation. Here alone we find reason emancipated from the domain of superstition and freed from the fetters of external authority. In its appeal to reason alone it surpasses every other religion; it tries to conquer merely by argument, never by blood and fire. This accounts for the fact that throughout its long progress it has never been stained with one drop of human blood.

Perhaps to this might be attributed also its lofty spirit of tolerance. Buddhism has never disparaged another's religion because it recognises that the sects of other people deserve reverence for one reason or another. It has never sought to advance and exalt itself at the expense of others. It has never been antagonistic to intellectual activities; it has encouraged learning, cherished and fostered arts and science. The mighty achievements of the Sinhalese, at the time when Buddhism was in the zenith of its glory, bear ample testimony to this fact.

Buddhism is *par excellence* the religion of knowledge of understanding. The Buddha Dhamma teaches that all our suffering is the result of, ignorance, and to the Buddha, knowledge meant practical wisdom. Other religions teach that knowledge leads to salvation, while Buddhism positively asserts that knowledge is itself deliverance. In the pursuit of this knowledge we are not to hanker after means whereby we may please the senses,—we are to look for the Truth. As a result of this search we shall obtain knowledge of the Four Noble Truths,—Sorrow, its Cause, Cessation and the Path. In its glorification of knowledge also Buddhism sears above all other religions.

Pañña i.e. Wisdom is the corner-stone of our Faith; even in the attainment of Bodhi this wisdom plays the most important part. Nibbāna itself is synonymous with knowledge.

Speculations as to the whence and the whither have no place in Buddhism. It is not for us to dally with false surmises. It dismisses with contempt questions such as the origin of things and first causes. It condemns them as being dangerous and unprofitable. It has nothing to do with theories, it is a religion essentially practical. "Only one thing do I teach," the Buddha constantly reminds us "sorrow, and the cessation of sorrow," and He never travelled outside His subject.

Buddhism has been condemned as being an asceticism. On the other hand, the truth is that it despises extremes of any sort ; rigid asceticism has nothing to do with it, nor too much luxury and a stage given up wholly to pleasure—self-mortification the Buddha found to be unprofitable. Neither does Buddhism appeal to the pleasure-hunter whose refrain is “Carpe diem,” “eat, drink and be merry, for tomorrow we die.” Some sort of self-renunciation is necessary to reach the goal, it is true, but it is not merely unfair to say that Buddhism is meant only for recluses who have retired from the world, to the seclusion of the forest and the monastery. Pabbajja—homelessness—is not quite essential to reach Nibbána

Buddhism and science fully harmonise each with the other. The law of cause and effect—Kamma—the laws of Evolution, transiency and the indestructibility of matter were taught by the Buddha 2500 years ago. From the advances of science Buddhism has nothing to fear.

It is often the favourite theme of adverse critics to say that Buddhism is pessimism, pure and simple. Nothing is farther from the truth. Buddhism is supremely optimistic. It teaches us that here, in this very life, we may reach the highest bliss. “Lead a good life,” it continually tells us,” and here, now, in this very world, shall you experience chastened happiness.” In this respect it shows a strong contrast to those religions which teach life is a sin, and are full of promises of a happy life, not here, but somewhere, at some time in the future !

Buddhism is pre-eminently the religion of Love, universal Love. It offers universal Love as a panacea for the evils of modern day civilisation. “Tender and compassionate will we abide, loving of heart, and void of malice within,” says the disciple of the Buddha.

“Suffuse the world with friendliness,
Let creatures all, both mild and stern,
See nothing that will bode them ill,
And they the ways of Peace will learn.”

It has the most socialistic tendency among all religions. The Buddha exhorts His followers to help their weaker brethren. “As you would tend and wait upon men,” He tells them, “so also tend and wait on them.” It was to this that His utmost efforts were directed,—to shew the path of salvation to those groping in the darkness. “My efforts are directed towards lightening the pain of others, and shaking it off for

ever. Therefore seek I the path of salvation final and complete." A life of self-sacrifice, spent for the good of others, is according to Buddhism the noblest and holiest life.

Whereas all other religions have suffered considerably from external additions, etc., Buddhism has remained comparatively pure. A Christian writer says, "while Buddhism has, in spite of the corruption which is the unhappy fate of all religions, remained comparatively pure and original Buddhism to this day, Christianity was strangled almost in the first year of its birth.....In its place we have had Paulianity ever since. (Stace: "Buddhism and Western Thought")

The mind is reckoned a potent factor in everything, while the merit of persevering reflection is highly extolled and self-control is of the greatest importance.

It pays very little attention to external forms of worship and devotion; it aims particularly at inward purity, at living a higher life in all its fulness. Prayer, sacrifice and ritual are of no value. "True worship does not consist in the offering of incense, flowers, and other outward signs, but in striving ever towards the same goal as Him whom we revere". (Jātaka Mālā).

Buddhism has also this advantage over the rest in that it has nothing esoteric, or hidden from the ordinary follower. There is no mystery surrounding the Teacher, there is nothing super-natural about Him. What he has done, we can also do—we are all potential Buddhas. "The Thathágata," the Blessed one tells us, "has nothing resembling the closed hand of a Teacher."

Its universality is also worth noticing. From the highest to the lowest, from the twice-born Brahmin to the outcast Pariah, to all alike, irrespective of race, colour, or caste, it shows the way to deliverance. Woman stands on the same footing as man. From the very first, it was a Missionary religion. "Go ye forth, Bhikkhus," said the Buddha to his first disciples, "wander for the gain of the many, the welfare of the multitude, out of compassion for the world, for the good and happiness of gods and men. Proclaim ye the Life of Holiness, perfect and pure." (Mahavagga).

The high value of self-help is fully recognised. It is on ourselves alone that we have to depend for our salvation. Every thought, every act has its consequent result, and the will of an omnipotent creator is absolutely powerless. It is the religion of perfect justice, unhampered by feelings of mercy—a "religion without machinery," with no "shalt's" and "shalt not's," no "believe or be damned." The Buddha can only shew us the way and it is for us to do the rest. "Be ye lamps and refuges unto yourselves; work out your salvation with diligence," were the last words of the Buddha.

The Transcendent Nature of the Buddha.

At one time Lord Buddha was staying in the country of Kosala. There lived in that country a wealthy Brahmin called Dróna. One morning, as was his wont, Lord Buddha was surveying the world with his divine eye in search of the being or beings who were ripe to receive and understand the Dhamma. He saw that Dróna possessed the requisite qualifications and was ripe for the purpose. So the Buddha proceeded to the village wherein Drona lived, and, leaving foot-prints on the road, walked upto the foot of a tree and sat there. The wealthy Brahmin, Dróna, was that day going along the same road with all his retinue in great pomp and circumstance. He saw the foot-prints and following them came upon the place where the Lord Buddha sat. The Brahmin astonished by the wonderful and indescribable beauty of the Buddha, was perplexed not knowing who he was. So he began to interrogate the Buddha in this manner:—"Are you a God?" "No," replied the Buddha. "Are you a minor God?" "No," replied the Buddha again. "Then, are you a demon?" asked the Brahmin with growing perplexity. "No" was the reply of the Buddha for the third time. "Well, are you a man?" queried the Brahmin with amazement. "No," replied the Buddha in the same firm and categorical manner.

The Brahmin confused and, indeed, overwhelmed by the nature of the reply began to cogitate within himself as follows: "I asked whether he was a god, a minor god, a demon or a man; but he says he is none of these, well, then I must know who he is from himself." Arrayed with this final question the Brahmin approached the Master and asked "Who could you be then, Sir?" The Master responded: "the uprising desire that forms a god, a minor god, a demon, or a man have I completely eradicated from me. As the lotus flower germinates and grows under water, and shooting about a cubit above water, renders the pond more beautiful and excites the honey gathering bees, shining aloft untouchable by water: so was I born and grown up in the world, and I stand aloft above the world unaffected by its Laws. Know ye, O Brahmin, that I am the Buddha." Whereupon Dróna was established in the Anagami Stage of sanctification:—*Dharmapradipikawa*.

Moral Science: Religion Without Speculation.

(With acknowledgments to the Buddhist Review.)

In approaching a subject of such wide significance as the above title indicates, I should like to make it quite clear that I propose to confine this paper to one aspect of the whole question only, but that the prerequisite of all subsequent consideration.

We have used the word "science," and its antithesis naturally suggests itself, "speculation." By employing the word speculation as the opposite of science we shall have a clear understanding of what is meant by these expressions wherever they occur throughout this paper.

For, first of all, it is of paramount importance, in any consideration of this sort, to make perfectly certain what is meant by the term used. The obscurity of the ideas and the ambiguity of the terms employed have usually proved to be a serious obstacle to any successful investigation in that abstract—and rather uninviting—sphere commonly indicated by such expressions as ethics, morality, metaphysics, and religion. It will not do to fall into the error of the mediæval schoolmen, whose pseudo-philosophies, generally, starting with a set of undefined terms, wandered off into tedious logomachy without ever touching the subjects with which they purported to deal. A kind of thing which is by no means uncommon nowadays.

Therefore, we must be quite clear as to what is defined by the terms "science" and "speculation." Science, or knowledge, is obviously the opposite of nescience, or ignorance. By knowledge we mean knowledge based on ascertainable fact or experience. From the philosopher's standpoint, there may be said to be two kinds of knowledge—demonstrative and intuitive: it is with the latter eventually that we shall be concerned. Science then takes nothing for granted which is not adequately supported by facts or experience relative thereto. Nescience, on the other hand, seeks, generally, to cloak itself in the assumption of suppositions not—or only very partially—based on fact or experience. It takes more for granted than has been proved to the satisfaction of the unbiassed mind, and denotes the domination of speculation in

contradistinction to that of science. The word "speculation" itself, however, has a double application, according as to whether it be antecedent to research and science or consequent thereto. Speculation in the latter sense does not concern us here; speculation antecedent to inquiry is what is now before us, and it is in this sense that the word is used throughout these notes.

It is important to remember that speculation, as we have thus defined, is not only prospective but also retrospective. And as guesswork in regard to the past, present, or future, it is everywhere found where science is lacking. It covers the whole field of mythology and is as much concerned with the remotest past as with the most distant future and all that intervenes, and it represents at any given period that area into which, at such period, science has not penetrated. It will therefore be obvious that as science arises speculation is dissipated, and that as science extends its boundaries speculation recedes, being pushed further back by each extension of the ground covered by science. And in the whole range of human experience it has never been known that anyone has preferred to accept speculation on any matter when once science on such a subject has become available.

Cynical observers, viewing the present catastrophic condition of Europe, for instance, are wont to remark that our "civilisation" is evidently faulty. Which no one will deny. But when we hear certain ignorant persons attribute the present calamitous state of affairs to the spread of science or civilisation expressed thereby (putting forth some specious argument generally to the effect that when science was less advanced we were no worse off), we at once detect a mental twist, an ungovernable desire to subvert facts in order to prop up their own fallacies. For, we immediately ask, if science *qua* civilisation has failed, is it in its strongest spot or in its weakest spot that it has failed? it is obvious that it is not where we have *failed* to progress that we must look for the *fons errorum* of the situation. We admit then that there is a flaw, but are also able to locate it. We see that those divisions of the sum of human knowledge which are yet claimed by speculation are perforce those which have not yet been worked out in a thoroughly scientific manner; we also see that they approximate to that which lies within the sphere of ethics or moral science. This then is the ground which is yet held, in the main, by speculation *qua* religion. (The word religion here used is elliptical, and must be taken to denote speculative religion.)

The ground once covered by religion was very extensive; but science has wrested successive province from it until we arrive at the position as it is to-day. This point is rather neatly expressed by Prof. W. Ostwald, the famous monist philosopher:

"The relative positions of religion and science have fundamentally changed. The representatives of religious opinion now no longer try to repel, as standing in contradiction to science, recognised and generally received results of science. They now strive to convince themselves that the teachings of religion can never in any wise come into conflict with science. In other words, they recognise, without further parley, science as the superior tribunal, since they surrender on the part of religion all provinces which are claimed by science for itself. Only they maintain: 'there are certain provinces reserved for us, into which science can never penetrate, and for which we alone are justified in advancing doctrines and claims.' This so-called barrier between religion and science is shown by historic research to be extremely movable; and in truth it keeps shifting in one direction only. It shifts, that is, only in the direction of always enlarging and expanding the province which belongs to science, while the province which religion tries at times to claim becomes in the course of time narrower and narrower."

It must of course be remembered that what is here referred to is unscientific or speculative religion, the sort which generally prevails and which is almost entirely the only kind known to the West.

It will be seen then that religion (as above defined) must either be driven from its last stronghold, or rationalised—viz., reconstructed on a scientific basis. And these two alternatives are really one and the same thing. For, suppose we say that religion must be ejected, then that which takes its place—which we have designated as "moral science"—may be described as religion. On the other hand, suppose we say that religion must be rationalised, by its reconstruction on a scientific basis, then we have really done away with religion in the unpleasant sense of the word, and what remains is moral science. So both the rationalist and the religionist are appeased. The importance of this it is not difficult to appreciate.

But, it may be objected, how can religion be brought under the purview of science, seeing that it is mainly the product of the imaginative faculty, relying on the emotions—as with art and literature: whereas science and philosophy (which, properly speaking, is completely unified science) are products of the intellectual faculty, dependent upon reason. If, however, we are to regard religion as a solely imaginative effort, then we have done with it here, and it has clearly no claim to be heard in

matters of moral or social conduct. But this, nevertheless, is the ground which, rightly or wrongly, it has arrogated to itself, and upon which is chiefly based its last claim for recognition. Religion as poetry does not concern us here. Religion standing on the ground which has already been indicated is what has to be considered at present, and it is in this sense it must be understood when referred to on all subsequent occasions.

It will, of course, be denied by none that religion responds to some inherent need of the human soul;—whether this need be of the intellect or the imagination largely might be a matter of dispute, but, in view of the attitude taken up by the supporters of religion, it will be seen that it coincides with that province which we have assigned to moral science. It would not, perhaps, be maintained that religion is primarily concerned with the imaginative faculty, because, apart from the inevitable interpenetration of the intellectual and imaginative qualities, which necessarily somewhat falsifies any comparison on these lines, we shall see that it originates from something which is obviously extrinsic to what falls under either of these categories.

A little digression here may perhaps help to indicate more clearly the part played by speculation.

The moral principle, it is universally admitted, is anterior to all religion, and is intuitive, in varying degrees, in all members of the human race. It reveals itself as an instinct of solidarity, and seems based not so much on abstract notions of right and wrong as on the idea of expediency—by which any act is deemed profitable or unprofitable. In other words, primitive man considered “right” that which was conducive to the welfare of the community and the individual, and “wrong” that which proved to be inimical to either or both. Therefore this instinct of mutual regard (“Do not unto others as you would not they should do to you” as expressed by the Chinese, or “Do unto others as you would they should do unto you” as expressed by the Christians) lies at the root of all human society.

It is to be noted that throughout all ages a certain relationship has been conceived to exist between the natural and the hypothetical, whereby the moral aspect is introduced. Thus, beneficent natural phenomena were, and are still amongst the more ignorant, regarded as the reward of some particular virtuous acts, and maleficent natural phenomena as the result of particular moral default.

Thereby we come to the second aspect of the speculative question, which is really, in the last resort, the most important, and is to-day that chiefly used by religious apologists of all sorts. It is to the effect that the speculative element supplies a moral stimulus, which pure reason—unaided by imagination—cannot offer. This idea has been always, and is to-day, unquestionably, the strongest plea put forward by the supporters of speculative—or, as they sometimes call it, revealed—religion. They even go so far at times as to admit that although their suppositions are at variance with all known truths, are unsupported by reason and incompatible with all human ideas of equity or justice, yet they still have a claim for retention, in order to keep the masses in a state of reverent apprehension, which will restrain them from wrong-doing and spur them to virtuous conduct.

It is obviously futile to tell a man that such and such a course of action is the right one, unless you make clear what will be the consequences if he fails to comply therein. Every "how" in this connection demands a "why." And, science not having found the "why," the aid of imagination has been called in to formulate speculative theories, such as all theology represents. If we could find the right "why," it would obviously be the scientific "why," about which there would be no uncertainty or doubt. It is interesting to note the stress which has been laid upon the importance of finding some sort of moral stimulus (the Epicureans and Lucretius, for example, were generally looked upon with little favour because they were regarded as insufficiently furnished in this respect), and the reason for which discovers itself by the fact that the moral principle, which has already been recognised as inherent in all human society, clearly needs cultivation; otherwise it is apt to become stifled by the growth of other qualities, and even altogether atrophied by neglect or misuse.

Although a mere negation will not solve the problem, it is certain that fable and superstition, and the creeds and dogmas into which they are inevitably elaborated when the cruder forms have become inadequate to satisfy the nascent intelligence, have been equally unsatisfactory. It is indeed no exaggeration to say that the growth of dogmas invariably synchronises with moral and intellectual stagnation and decay; and in this direction Kant's maxim that "the death of dogmas is the birth of morality" is amply borne out.

And this is but to be expected when it is remembered that all such dogma has as its basis that hypothetical supernatural, which owed its origin to the deficiency of science.

If then it is possible to find laws in that province which is yet claimed by the "supernatural" and commonly described as "spiritual" (itself a dualistic way of speaking), it is evident that a great possibility lies ahead of advance on the path of moral science as has been done in the case of natural science.

It is peculiarly in this province wherein lies the whole import of that which is commonly known as Buddhism, a term implying intellectual enlightenment, supreme intuition. And it is this which differentiates it from all other religious or philosophic systems : it is nonspeculative, scientific.

What Gotama did was not to devise a law or formulate a system, but to *discover* a law, to perceive a system. His part may be compared to that of Copernicus or Galileo, Newton or Harvey, in physical science. Natural laws are the same whether discerned or not, their operation proceeds in precisely the same way whether men recognise them or deny them.

Buddhism extends the natural laws, the laws of causality, to the mental or psychic domain, or, more exactly, perceives their operation in this sphere, and thereby disposes of the idea of supernatural or transcendental agencies working independent of or in contravention to the natural laws of the universe. It therefore dispels that dualistic conception of things which was the outcome of the ignorance of natural laws. In this sense it may be said that the Buddha himself was the first real monist, and in point of fact, Sankhara and his school merely elaborated and sometimes distorted the great truths which Gotama was the first to enunciate.

Too much emphasis cannot be laid on the fact that the Buddha founded no new system ; he invented nothing ; much certainly was added by his zealots and sometimes ill-informed followers, but this is adventitious and forms no part of the quintessential truths discovered and expounded by Gotama. He indeed claimed no originality ; he admitted that other Buddhas there had been and others would yet arise. He discovered that which was universal, cosmic law, eternally true whether discerned or not.

"Even so, have I seen an ancient path, an ancient road, trodden by Buddhas of a by gone age . . . the which having followed, I understood life and its coming to be and its passing away "

The reference here is to the Eightfold Path, but it was this path which he found to be the way to the supreme knowledge of universal, cosmic truth.

The objection might here be raised that this presents no analogy to the case of discoveries in more concrete or physical science. The disputant may say that ordinary natural laws are demonstrable to anyone who may care to inquire, whereas here we have only the *dicta* of a professedly Enlightened Being. It is needless to point out that such is not the case: natural phenomena do not carry in themselves evidence of laws, but only afford evidence of the working out of laws, and the recognition of these, even if they be demonstrable to the sensory organs, demands of the inquirer that he be possessed of some knowledge of the circumstances and nature of their operation. What may be proved to the satisfaction of the astronomer would be no proof to the person entirely ignorant of astronomy. Suppose, for example, someone were to say that he knew that Copernicus *invented* the planetary system, but, not being a Copernican, he could not accept the theory; the falsity of such a contention becomes at once apparent. And really to find a parallel to the Buddhist case we must look rather to natural science than to abstract philosophy or religion—and this for the simple reason that the former is scientific. Scientific truth is entirely independent of any personal element; whereas with the generality of that which passes as philosophy the scientific element, if present at all, is mixed with a personal element, which latter limits and circumscribes its application both as regards space and time. About scientific truth, as such, there is no personal element; it is a question of investigation and discovery: whatever the personality of the discoverer of it matters not. With most religious philosophers it is to be noted that the personal element preponderates over the scientific almost to the exclusion of the latter. With the Buddha it is exactly the reverse; here the personal element, although necessarily not entirely lacking, is entirely subordinated to the scientific. And this constitutes one reason why Buddhism is able to prevail when other systems become outworn and obsolete.

The only person, then, who has a legitimate right to question the findings of the Buddha is one who has placed himself in the position of the Buddha by entering upon the same quest with the same singleness and intensity of purpose. And such an one would, doubtless, find exactly what he found. This is illustrated by the fact that the greatest explorers in all fields of natural science have, in some way or other, confirmed the

fundamental tenets of Buddhism, and whereas popular superstitions and sophisms have been mown down by each advance of science, the same only affords increasing evidence of the truths first enunciated by Gotama. And this is in no way surprising when it is remembered that the Buddha alone followed the scientific method. And, because all science is at root one, the scientific method must inevitably lead to unity. No other unity is in fact possible, and therefore as all science is necessarily monistic in its trend, so all genuine monism must be scientific.

What, more exactly, is the nature or quality of the Buddhist science? Granted, it is of that kind known as intuitive rather than demonstrative, its field is subjective rather than objective—psychical rather than physical. But the term "intuition" has, however, fallen under a slur, as conveying a certain idea of vagueness and abstruseness. Where it is sought to differentiate between philosophy and science at the expense of the former; to science is invariably ascribed all that comes within the scope of actual intellectual apprehension, philosophy being left with the intuitive, as being understood to be the less reliable. (A charge which critics of Bergson not infrequently make.) In point of fact, no such distinction between philosophy and science is admissible. Philosophy, properly understood, is the aggregate of which science are the parts. Sciences therefore stand to philosophy in the relation of parts to the whole, and the quality of the parts must be the same as that of the whole.

It is not without reason however that the term "intuitive" has come to imply something vague, undefinable, *in nubibus*; that

"The dark lantern of the spirit,
Which none see by but those who bear it"

inspires less confidence than the illumination of more solid science. Apart from Buddhism, such is the case.

But it is precisely the object of Buddhism to rescue intuition from this slough of vagueness and uncertainty and raise it to the firm ground of demonstrative science: to show that the laws which govern the mental or psychic world are as sure, as unalterable, as those which govern the physical world; and that both are really but different aspects of the same.

It would be superfluous here to dwell upon the nature of these pivotal truths which Gotama was the first to unveil—and which all subsequent investigation has confirmed. If brief reference be made to them here, it is simply to see what bearings they have on the question of "moral science," and to satisfy ourselves of their nonspeculative character.

The speculative systems have always sought to connect the external and objective fact or phenomena to explain something internal and subjective. The theistic postulate, thus introduced in some form or other, became of course a prolific ground for speculative fancies of all description. The Buddhist method is entirely different. It assumes nothing at the start, and proceeds in an analytical and scientific manner throughout. It does not look to the external world to explain the innate things of the heart. But if it may be said to be psychological in contradistinction to physical, it is none the less ontological in the fullest sense of the word. It does not arbitrarily separate man from nature, mind from matter, nor set up the human soul on a pedestal as the one fact in nature entirely independent of and unrelated to the rest of the natural universe. Its standpoint is not anthropocentric. It does not assume that the universe was created for man; neither does it assume that man was created for the universe or its divine governors (as is the case with the cruder forms of religion). It finds the nature of the universe—of all orders of existence—to be indeed one, subject in all its parts to eternal *change* operating in accordance with laws which show no variability or shadow of turning. Nothing is found to be permanent, immutable; all is change, transition—causation and effect.

“Whether Buddhas arise or do not arise, it remains a fact and the fixed and necessary constitution of being, that all its constituents are transitory. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, discloses . . . and makes it clear that all the constituents of being are transitory.”

“Whether Buddhas arise or do not arise, it remains a fact and the fixed and necessary constitution of being, that all its constituents lack an enduring substance. This fact a Buddha discovers and masters, and when he has discovered and mastered it, he announces, teaches, discloses . . . and makes it clear that all the constituents of being lack an enduring substance.”

“There is no construction which has not sprung into being without a gradual becoming. It is by a process of evolution that confections come to be” (Milinda.)

All then is change, determined by laws of cause and effect. There is found no place for creation or annihilation; no administrative deities ruling by acts of variable will,—ordaining, altering, intervening, creating or destroying *in vicem*; nor is there any evidence of independent spiritual beings co-existing with the physical counterparts in a state of symbiosis; nor any animistic properties surviving and transcending the eternal order. All the suppositions of “supernaturalism” are inexorably excluded by the test of science, and irrevocably banished by the light of cosmic truth.

But, it may be asked, what is the teleological significance of this, and, more particularly, in what way does it help us towards the goal of human happiness and moral perfection, which is especially the purpose of what we have designated "moral science"?

True, this conception of ceaseless *saṃsāra*, this pattern of a universe compounded of transcrucial chains of causation, without beginning and without end, would not of itself be conducive to great moral elevation. But it is here we get the first foothold on that solid ground which is essential to all true progress—the scientific basis. We have come to *know things as they are*. And knowledge, in this direction, does mean, emphatically, power. It carries with it the ability to apply those laws of *kamma* that they work in the right direction; that they may no longer be the means of thralldom, but the way of liberation. Thus change may be made synonymous with progress. It is discerned, by the illumination of cosmic truth, that all things work towards a norm, a standard, a goal. But such progress, in the case of volitional beings, may be facilitated or retarded according to the measure in which the laws are apprehended and applied. There is no room for a dismal, ineluctable, fatalism; but, on the contrary, increasing power and a greater degree of liberation in each step forward taken in the light of this knowledge. In the words of the Awakened One—

"My action (*kamma*) is my property,
My action is my inheritance, my action
is the womb which bears my destiny,
my action is my kindred, my action is
my refuge."

"Not by birth one becomes noble,
By action one becomes noble;"

Action, that is to say, in accordance with those laws the knowledge of which is the priceless gift of the Buddhist intuition.

True, anyone entirely lacking this knowledge may yet move unconsciously towards the goal, simply because he acts in compliance with those laws of whose existence he is himself ignorant. But how much greater are the possibilities of such progress where knowledge has replaced ignorance. Knowledge of this kind is incontrovertibly pregnant with the highest potentialities: it signifies the difference between darkness and light. And clearly, as knowledge in all other departments of life has proved so advantageous, how much more may we not except of knowledge in this direction? It is here we find the scientific "why," the real moral stimulus, in the place of which elsewhere are found only conjectural uncertainties.

And if anyone would so far fly in the face of facts as to allege that imaginative figments, unsupported by reason or research, can carry more weight than scientific truth, with him lies the *onus probandi*, the awkward task of substantiating such an illogical contentinon. And indeed we have seen that such imaginative figments, having their root in the "supernatural" hypothesis, with all their phantasmagoria of luridly painted heavens and hells where the individual soul undergoes eternal torments or enjoys an eternity of bliss (an infinite reward for a finite act: a presumption as perverse to morals as it is repugnant to reason), do indeed not seldom bring forth results which are far from satisfactory. Moreover, one cannot but notice that the value of such results is in inverse proportion to the degree of intelligence attained among those who embrace these suppositions.

There is another point which perhaps deserves a little further notice. If cosmic truth (and "Buddhism" is but the perception of cosmic truth) denotes everywhere *change*, it also denotes everywhere *unity*. Allusion has already been made to this. The universe is found to be indeed essentially one and all idea of "separateness" is thereby excluded. Here we see the source of that primordial instinct of solidarity which is the basis of all society, and which was referred to above. We know what the Enlightened One found here; it is needless to dwell upon the non-reality of individual existence, the illusion of the ego. This the Buddha was not the first to discover; everywhere, where the human intelligence has not been warped by speculative suppositions, this intuition reveals itself. It is the theme of the deepest thought of all ages: the Vedas, the Upanishads, and the Vedanta are imbued with it. But Gotama was the first to ascertain it of a certainty, and to reveal it in the clear light of scientific truth, making it, as it were, the cardinal points of his teaching. Its significance in the sphere of morals is beyond all calculation; this was appreciated by Indian sages from the earliest times. A quotation from Deussen may help to illustrate this point:—

"This idea of perfect unity has its base in the Vedas. The Gospels fix quite correctly as the highest law of morality, 'love thy neighbour as thyself'. But why should I do so, since by the order of nature I feel pain and pleasure only in myself and not in my neighbour. The answer is not in the Bible (this venerable book not being quite free from Semetic realism), but it is in the Vedas. You should love your neighbour as yourself because you *are* your neighbour; a mere illusion makes you believe that your neighbour is something different from yourself."

These words written of the Vedas—which contain but dim foreshadowings of the fuller illumination which came in the process of time

apply with yet more force to the Buddhist intuition. Here, everything of a fanciful or speculative character has been eliminated, and we get for the first time a complete presentment of actual ascertained scientific fact. The complete realisation of the nonreality of self, of the essential oneness of all things, is recognised to be the hall-mark of a fully enlightened and consequently fully emancipated intelligence.

Here is not the place to discuss the *a posteriori* aspects of this unity; this would carry us into the sphere of the absolute, and would be outside the scope of the present consideration. For the intellectual faculty (apart from the supreme illumination of a Buddha) can only know facts in relation to other facts. Only those on the plain of the absolute can comprehend the absolute. And if *kamma* is relative, *nibbāna* is absolute. For anyone on the plain of the relative to attempt to describe or define the absolute is futile and indeed impossible. To do this, it is necessary to attain to the absolute. Gotama realised this full well, and constantly cautioned his disciples against such attempts to describe that which lies entirely beyond the reach of human perception and comprehension; many are the injunctions not to sink the string of thought into the infinite, to seek not to fathom the unfathomable. Such speculation was always useless and unprofitable. Therefore it is we do not find in Buddhism categorical assertions regarding the origins and ends of life, questions of archediosis and abiogenesis, etc., such as are frequently met with in the speculative systems of religion. Not that there is no answer to such questions; simply that the answers lie beyond the reach of present intelligence; before they can be received the questioner must have reached that stage when he is in a position of receptivity, by his release from the sphere of relativity. He must have graduated from the relative to the absolute. For those who would do this, the Buddha pointed the way—which he found to be the only sure and infallible way by the test of experience—and which he called the Noble Eightfold Path.

Up to the present, wherever the word "speculation" has occurred, it has been in the sense of being antecedent to inquiry and research. What then is the attitude of Buddhism to speculation subsequent to inquiry and research? For speculation in this sense is inevitable, and without it progress would be impossible in any department of life. Here a striking fact discloses itself. Strangely enough, the peculiarity of all the speculative systems of religion is a very pronounced hostility to all speculation in this latter sense of the word. It were needless to refer to the horrors of the Inquisition; to the extreme antagonism which was almost always shown towards pioneer thinkers. And although as science

establishes itself, and thus dispels the mists of ignorance and superstition, the antagonism to any possible fresh advance of science dies down, still all originality of thought and research is viewed generally with a certain amount of suspicion and disapproval. But in the case of Buddhism this cannot hold good. The Buddha himself never said anything to discourage independent thought and research: rather, in fact, the reverse, for he always seems to have insisted upon each proving for himself, and not accepting anything just because a teacher—however venerated—had said it was so. And so far as history records, wherever the Buddhist tenets in a tolerably pure form prevailed to any appreciable extent (*e.g.*, the Asokan period in India) there does not appear to have been any hostility manifested by the followers of the Buddha to original thought and fearless investigation in any direction. Certainly, intolerance and persecution have never been concomitant with the profession of Buddhist tenets, as has often been the case in a very marked degree with other religion.

It has only been possible here to present just the bare outlines of the case; the various considerations arising therefrom must be deferred to another occasion. But perhaps enough has been said to show that Buddhism is scientific, and that—although its domain is necessarily subjective and intuitive—it proceeds by methods which are analytical and amenable in every way to rational research, and thereby succeeds in raising subjective and intuitive truth to the more solid ground of demonstrative truth. It posits nothing that will not stand the test of genuine and thorough investigation, and denotes insight rather than speculation. It offers therefore not a mere mandatory ethic, but a complete *ethos*, revealing not only the superstructure but the whole edifice, and discloses the requisite *nexus* between cause and effect, concept and precept.

From the foregoing it will be seen that the import of Buddhism may be summed up in the formula, **MORAL SOLIDARITY AND INTELLECTUAL INDEPENDENCE**. This, it is unanimously agreed, is the highest goal to which we can strive, and the greatest desideratum of all social aspirations. The reverse, intellectual subservience and moral confusion, is everywhere met with, and everywhere its results are disastrous. It may indeed be said to be the root of all social evils to-day as all through the ages. When this is realised it will be seen that Buddhism has a niche to fill in the thought of to-day, and one which nothing else exactly can fill, simply because it is scientific truth, and as such it can never become useless or grow obsolete, but is always

“the same at all times to all nations all over the earth.”

C. R. PARRY.

An Appeal.

A Gandhakuti for the Bhagavan Sakya Muni Buddha.

THE FIRST VIHARA IN CALCUTTA.

DEAR BUDDHIST BROTHERS,

The Government of India has decided to present to the Maha Bodhi Society Three Holy Relics of The Bhagavan Buddha out of those discovered at the ancient city of Taxila and at Bhattiprolu, provided that the Society erects suitable Viharas in Calcutta, Sarnath in Benares and Taxila for their enshrinement.

The Maha Bodhi Society was established twenty five years ago for the purpose of reminding the Indian people of the sublimity of Lord Buddha and His doctrine. For nearly seven hundred years Bengal and Magadha had been denuded of everything that had any kind of association with the compassionate and merciful religion of the Lord Buddha and the glorious days of Asoka and other Buddhist rulers. For nearly seventeen centuries Buddhism had existed in India, and it was about 700 years ago that Bakhtiyar Khilji, the Moslem invader of Bengal, ordered the destruction of the great Viharas in Magadha and Bengal. During the period that the Pala kings reigned in Bengal Buddhism was the State religion of Magadha and Bengal. Inscriptions found at Sarnath, Budhgaya, Sravasti and Sahet Mahet testify to the existence of the sacred Temples at the holy places. Kings of Magadha, Kosala, Kasi, Avanti, contemporaries of The Bhagavan Buddha were His followers. It was during the time of the great Emperor Asoka that Buddhism spread outside the limits of India, and the rock cut edicts of the great Emperor testify to the marvellous influence of the sublime doctrine of Buddhism over the Indian mind.

North, South, East and West, the holy name of the Buddha gave comfort to the teeming millions of India's peoples. Pilgrims, students, Bhikkhus, from distant Korea, Japan, China, Java, Ceylon came to visit the holy shrines in India. The exquisitely beautiful sculptures found at Sanchi, Bhilsa Sarnath, Bharhut, Elloro, Mathura, Amravati, Taxila, Peshawar, Takht-bahi, Budhgaya, testify to the aesthetic progress the people of India had made in those days. Art, commerce, architecture,

agriculture, horticulture, medicine, floriculture, textile industries received the great impetus. Education flourished under the guidance of Buddhist Bhikkhus, and all the great centres of Buddhism had flourishing universities, which attracted students from all parts of Asia. Indian society was so highly developed as to attract the admiration of learned foreigners who visited India. The vestiges of Buddhist art found in the destroyed temples are witnesses to the state of high culture that India had attained when Buddhism was flourishing in it.

The ancient Indian Buddhist Bhikkhus were great missionaries. They went all over Asia and spread the culture of the Buddhist Aryans. They created a Greater India by their self-sacrificing labours. They went to Korea, Japan, China, Cambodia, Burma, Ceylon, and to the countries beyond the Punjab. The excavations at Peshawar, Takht-bahi, Taxila beyond the Indus, and the discovery of a Buddhist sanctuary by Sir Aurel Stein in Persia shows to what extent the Buddhist ramifications had extended. Syria, Bactria, Egypt, Parthia had come under the influence of the vivifying Dharma of the Tathagata.

The civilization of Aryan India, fortunately for the world had not yet been lost. Buddhism of the Siladitya period with all its literature was transported into China, and from China to Korea and Japan. The history of lost civilization of the Siladitya period could be reconstructed from outside sources. Two thousand two hundred years ago, the culture of India was transmitted into the distant island of Sinhala by the son and daughter, Mahinda and Sanghamitta, of the great Emperor Asoka. The whole of the Pali literature taken from Pataliputra to Ceylon 2,200 years ago is preserved in the resplendent isle of Ceylon. So the ancient literature of India from the time of Asoka to the time of Siladitya is not lost to India. The temple libraries of Ceylon, China, Japan and Tibet have preserved this splendid literature.

The universal diffusion of culture in the Buddhist period was due to the activities of the Buddhist Bhikkhus. Every Bhikkhu was a teacher and preacher, and every village temple was a school where the village boys received their education in religion, morality and literature. To-day we see this in Burma, Siam, and also in Ceylon to a certain extent. The suppression of Buddhism in India was a drawback to the further development of Aryan culture. Some of the best of learned scholars in ancient India were Buddhists, and some of the best of Kings were Buddhists. Buddhism being a democratic religion the rigidity of the caste system was softened by the impress of Buddha's all embracing love.

The great Emperor Asoka declared that the high and the low can all become great. And this pronouncement was based on the teaching of the Bhagavan Buddha.

Vincent Smith in his History of Ancient India says "Religion suffered a grave loss by the gradual extinction of Buddhism. The furious massacres perpetrated in many places by Musulman invaders were more efficacious than orthodox persecutions, and had a great deal to do with the disappearance of Buddhism in several provinces." The eminent scholar Dr. Anesaki of Japan in his work "Buddhist Art" says: "Buddhism worked for the benefit of the state for the security of the Throne, for the weal of the people, and the State in turn was dedicated to the Buddhist cause, that is to a realization of the ideal communion in and through the actual life of the nation."

After an exile of 700 years the Buddhists have again come to the land of their ancestors. They wish to build a Vihara in Calcutta. A noble hearted lady in Honolulu, Hawaii, by the name of Mrs. T. R. Foster, a friend of the Anagarika Dharmapala, has given a donation of Rs. 22,000, which had been expended in purchasing a plot of ground at College Square, Calcutta, whereon the Vihara is to be built.

The glorious period of India was contemporaneous with the prosperous days of Buddhism, and the dark period of Indian history was when the religion of Love of Bhagavan Buddha had ceased to exist.

Activity and disinterestedness in the doing of good karma form the basic teaching of Buddhism, and the period of revival is at hand.

To build the 3 Viharas according to ancient architectural design of the Asoka period, the Maha Bodhi Society makes an appeal to all followers of the Lord Buddha. Buddha Gautama was a Kshatriya Prince of the Solar Race of Ikshvaku, and it is His Body Relics that the noble British Government has decided to present to the people of India through the Maha Bodhi Society. It is estimated that a sum of one lakh of rupees will be required to build the three Viharas.

Buddhists are noted for their charity, and in building the three Temples to the memory of the Lord Buddha, we associate ourselves with the highest ideal of perfected manhood.

We appeal to all who have love of his country and patriotism at heart to come forward with open purses for a sacred cause. We appeal to the rich and the poor alike. Each should contribute his mite, however small his contribution might be.

The following verses taken from an ancient Buddhist prayer book, show the great love the Buddha received from ancient Indian Buddhists:--

"There is no possible means whereby thou didst not exert thyself to rescue the miserable world from the fearful hell of mundane existence."—v. 131.

"Many, having relinquished couches of gold, rest in comfort on couches of grass, contented, satiated with the elixir of thy Law."—v. 128

"For the purpose simply of advantaging others it is that my spiritual and physical body exists—so saying thou didst declare Nirvana to an apathetic world."—p. 74.

"Then communicating thy spiritual body (Dhammadhatu) to the faithful without reserve and abandoning thy physical body (Saririka Dhatu) in bits like sesame thou didst enter Parinirvana."—MS. *Remains of Buddhist Literature*—By RUDOLF HOERNLE.

MAHA BODHI SOCIETY,
4-A, College Square, Calcutta.

VIHARA COMMITTEE :

CHAIRMAN :—SARADA CHARAN MITRA,
Late Judge, High Court, Calcutta

SECRETARIES :—THE ANAGARIKA DHARMAPALA,
HIRENDRA NATH DATTA, M.A., B.L.,
Attorney.

TREASURER :—RAI JATINDRA NATH CHOWDHURY, M.A., B.L.
Zemindar.

News and Notes.

The distribution of prizes to the boys of the Ananda College took place on November 25th, 1916, when Mr. E. B. Denham, **Ananda College,** Director of Education, presided. The Principal, Mr. **Colombo.** Fritz Kunz, read a very interesting report dealing with the many improvements effected in the College. School discipline has been receiving special attention and the Principal mentioned with no small pride that there has been no case of corporal punishment. The College building has been enlarged and improved by the addition of the extremely handsome Science Laboratory, the opening of which was due to the generosity of Mrs. Jeremias Dias of Panadura who donated 20,000 Rupees. The absence of a well equipped Laboratory had been keenly felt and the progress of the College greatly suffered from it. The Laboratory is indeed a very valuable addition and the College now is in a position to compete with the best institutions and enter on a wide area of educational usefulness. The School is to be congratulated on the possession of such an energetic and persevering principal as Mr. Fritz Kunz under whose wise stewardship the College has made so great a headway.

✓ Our readers are perhaps aware that a few months ago some Buddhist Relics were found in the course of excavations conducted by the Archaeological survey of India at **Buddhist Relics** **For Ceylon** Taxila site in Rawalpindi district. A portion of these relics the Buddhist of Ceylon will have the good fortune to receive. We understand that Sir John Marshall, the Director General of Archaeology, will arrive in Ceylon in January next with the relics, when he will present them to the authorities of the Temple of the Sacred Tooth at Kandy. He will no doubt give the Buddhists of Ceylon the story of the discovery and all the interesting particulars in their connection. Sir John will avail himself of the opportunity to visit some of the principal Buddhist sites in Ceylon, which bear testimony to the close relationship existing between Ceylon and Indian religious art. To Sir John who is a friend of the Buddhists we extend a hearty welcome and trust that he will carry back happy memories of Ceylon and the Buddhists.

On the 19th of November last year Mr. Edmund Hewavitarne, one of the truest and greatest supporters of Buddhism, breathed his last. The circumstances of his death were tragic, and one cannot recall them without a pang of anguish and sorrow. A true son of the country and a true follower of the religion of enlightenment, meeting with his death in the manner he did!—it is strange, inexplicable and unthinkable! But the enlightened Buddhists know how to take it; for they know that transiency is the law that governs all phenomena.

Though Mr. Hewavitarne died his spirit has not entirely gone from us. His love of religion, his reverence to the brotherhood, his liberality, his quiet but unflagging devotion to the religion of his forbears, are a living example for a world from whose mind the reverence and respect for religion is fast fading away. The few who knew him remember him as a courteous, genial and large-hearted Buddhist gentleman who understood and treated everyone in a manner that has left lasting impressions.

He was the head of the firm of Messrs. H. Don Carolis & Sons, the success of which was mainly due to his practical wisdom in guiding the business affairs. His conduct towards his employees has been uniformly considerate, and he evinced a paternal interest in their individual affairs. This has so strongly endeared him to his employees that they are determined to perpetuate his memory in a fitting manner.

Mrs. Hewavitarne, the bereaved widow of the late Mr. Hewavitarne, had a *Pinkama* at her residence on the 19th of November current in memory of her respected husband. There was *bana* preaching overnight and an alms giving to 50 Bhikkhus on the following morning. The workmen of Messrs. H. Don Carolis & Sons, employed in their Pettah establishment and the Mills at Slave Island, got up a whole-night *Pahan Pinkama*, at Maligakanda Temple. Also we understand that *bana* preaching at night followed by alms giving on the following morning was done at Walasgala and Mawarala estates in Matara district, Halugama and Ambana estates in Mirigama, Uyanwatte in Kurunegala and at Godaduwa mines, all of which belong to the above firm. There is no better way of perpetuating the memory of one whose heart was full of charity for the uplift of his fellow beings, and whose hands were full of works on behalf of his religion.

The education of Buddhist girls in Ceylon has been in a very backward condition. Hitherto, except for the **The Colombo Buddhist Girls' College.** Musæus School, whatever education the Buddhist girls have received has been imparted to them at Christian Schools. There are many girls' schools managed and conducted by the various Christian Missionary bodies in the Island but from a religious point of view the sending of Buddhist girls to these schools has not been productive of happy results. It was keenly felt that it was essential for the Buddhist girls to be educated in schools under Buddhist management where they could learn the principles of their religion. For the education of Buddhist boys there are several Buddhist schools established in different parts of the Island. But for one solitary instance, the efforts at the education of Buddhist girls in Ceylon on modern and up to date lines have been almost nil, that one instance is the work of a self sacrificing American lady, Mrs. Musæus Higgins, who has been doing very valuable service in providing education for Buddhist girls in her boarding school in Cinnamon Gardens, Colombo; but one school is not sufficient to meet the demands of the Buddhists who by far exceeds every other community in Ceylon. This appeal for a Buddhist girls' school has been met by a wealthy and patriotic Sinhalese lady, Mrs. Jeramias Dias of Panadura, who has come forward with a donation of one lac of rupees for the starting of a college for the education of Buddhist girls. She has made arrangements to give this amount to the president of the Colombo Buddhist Theosophical Society who will start the above institution. As we are informed by an announcement the college will be opened for resident as well as nonresident pupils in January 1917. A commodious house has been secured for the purpose at Turret Road in Colombo. The School will consist of three departments: Infant, Elementary, and Secondary. A staff of experienced and qualified teachers are engaged from England and America. From this it will appear that a full-fledged School is going to be established and it augurs well for the future of the Buddhist education in Ceylon.



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